

MENNONITE HISTORICAL BULLETIN

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THE CASTLE OF MITTERSILL, AUSTRIA

The rugged Alpine terrain around Salzburg, Austria, more than symbolizes the hearty spirit of an Anabaptism that was not afraid to take the whole world to task. A place for mission, the Salzburg-Tyrol areas also provided refuge for isolated Anabaptist congregations for many decades. Castle-prisons in the region also naturally received their fair share of Anabaptist prisoners who would not play the hypocrite with their religion. Around 1570 Veit Grunberger, sometimes called Uhrmacher (clock-maker) because of his profession, was apprehended, and confined in the Mittersill castle for five weeks, whereupon he was transferred to Salzburg, and imprisoned for some seven years. He was finally able to make an escape, returning to the Hutterite brotherhood in Moravia in 1576. The whole incident began when Grunberger and his companion, Veit Schelch bowed their heads for prayer before beginning to eat their soup in a restaurant at Wald, in the Pinzgau area. This was clue enough for some local peasants to suspect that here were Anabaptist missionaries—"as if praying were improper," the Hutterite chronicler injects interpretively. In his own words Grunberger so relates the account: "After shackling our wrists in iron, early the next morning, they led us with our arms bound tightly behind our backs to Mittersill, into the castle prison."

Ironically, 350 years later in 1919 this same castle would contain a whole collection of Anabaptist codices, a treasure of twenty-five, beautifully leather-bound volumes of handwritten Anabaptist epistles, hymns, and testimonials of faith and doctrine. After 1930 the collection was sold by the owner to a book-dealer, due to a financial squeeze during the depression, and it was lost to the world of scholarship. As providence would have it, this unlucky turn of events turned out to be a most lucky twist of history. For the castle burned down July 29, 1938, and the codices have since been rediscovered by Dr. Robert Friedmann, beautifully housed in the City Archives of Bratislava, Czechoslovakia. L.G.

A Vision of the Anabaptist Vision Through 450 Years of Fog

PETER STUCKY

I

To speak about the beginnings of Anabaptism in the 16th century, one cannot speak of an organized movement with a system of beliefs and a program of action. We cannot say that a group of people got together to hammer out a new movement which needed starting in order to

leave its imprint on history. It is not surprising, however, that we cannot speak in this way, since what became known as the Anabaptist movement, like many movements in history, started almost by accident, indeed was practically forced into existence.

A Christian might not use the

words "historical accident" here; rather he would speak of God working in history; but perhaps his opinion on that would depend in part on how he viewed the Anabaptist movement. Nevertheless it seems to me that just where God is moving and accomplishing His purposes in his-

(Continued on Next Page)

ANABAPTIST VISION

(Continued from Page 1)

torical movements is an extremely difficult matter to discern. I suspect too that frequently issues and movements are more obscured than clarified by their (premature?) claims of Providential approval and support. In this paper then I will mostly limit myself to describing events and raising a few questions and leave the determination of whether or not what happened was the doing of God to more discerning eyes.

When Zwingli began preaching expository sermons from Bible texts in 1519, several Zurich dudes were much impressed by what they heard, and not only by what they heard, but by the whole approach of determining church and private Christian practice by the message of Scriptures. Initially Zwingli was willing to challenge established church practices and thus, by necessity, the City Council. Initially also, the City Council agreed to the changes. But when the Council became nervous about the rapid pace of reform and ordered a slowdown, Zwingli complied. The group which had become excited about Christian faith and practice being determined by the Scriptures, was naturally disappointed in Zwingli's refusal to proceed with the necessary reforms immediately, and against the orders of the Council.

As an alternative solution they urged Zwingli to organize politically and get people elected to the City Council who agreed with the need for reforms in the church, but Zwingli rejected this idea too, fearing that it would divide the city into Roman Catholic and Protestant camps. Zwingli wanted to wait for the Council, until they too could understand the need for reform, i.e., bring them along also. Conrad Grebel, Felix Manz, George Blaurock, et al.—those who today would be known as the “angry young men,” “young hotheads,” or “impatient firebrands”—felt that the reforms they understood as necessary, if they were to be obedient to the Word of God, could not wait. They could not wait either for the City Council to approve of the changes (which was the accepted procedure at the time) or until some kind of understanding or consensus could be reached with others in the church, namely, Zwingli and his followers,

as to a common course of action. So a combination of factors: the City Council's conservatism, slowness, and refusal to approve more changes at that time; Zwingli's ambivalence, knowing, on the one hand, the need for reform but, on the other, taking into account other considerations, fearing schism, and perhaps lacking imagination; and the “radicals'” conviction that they had heard and understood the Word of God and that they had no choice but to obey regardless of personal consequences, and regardless of the understanding of others within and without the church—these factors were the recipe's ingredients. The oven was the intellectual, socio-political, and religious climate of the 1520's. Baked for six years—from the time Zwingli began preaching from the Bible to the radicals' definitive break (or only slightly over three years from Zwingli's break with the Roman Catholic Church)—and voilá: the Anabaptist Movement. But nobody had set out to bake an Anabaptist cake. It just came out that way.

There is much literature discussing the basic tenets of the early Anabaptists. We can summarize these briefly. The Anabaptists shared with the other reformers the twin emphases on justification by faith in Christ and the authority of Scriptures on matters of faith and conduct. But further, the Anabaptists believed that a Christian was called to follow and obey Christ regardless of the personal consequences; regardless of cultural, political, or religious customs. This belief that Christ is the measure and that those who call themselves by His name must by His strength live as He did, had important implications in other areas. The church then is composed only of persons who have made a free decision to follow Christ, who have indicated this in baptism, and who admonish, encourage, and help each other. Their first loyalty is not to a political state but to Christ. To live as Christ lived meant to love unconditionally: the neighbor as well as the brother, the enemy as well as the friend. They could not therefore take up arms against anyone nor respond with hate to hate. Christ was the standard not only for the Christian but by which the world was judged. Thus the Christian could not adopt the world's values and practices as

his own but must call the world to repentance and belief in Christ. The church and the world are under different lords, and the Anabaptists knew that faithfulness to Christ would entail hardship.

Despite severe repression from both religious and civil authorities, the Anabaptist Movement spread rapidly. Their missionary activity and deep conviction, evidenced frequently in martyrdom, won many people to their way in a short time. As it was not an organized movement and since they had no doctrinal system, there were soon several varieties of Anabaptists—groups which tended to follow the teachings of their local leaders. Later historians have tended to identify a general mainline Anabaptist body and several aberrations. Despite the initial enthusiasm and courage of the Anabaptists, persecution, dispersion, repression, pressure, migration and cultural accommodation took a heavy toll on the movement. By 1650 or perhaps earlier, the vitality and missionary zeal of the early movement was practically gone, the numbers were diminished, and the strength was sapped. The spirit had been flogged and broken. Largely through family growth (though not exclusively) several varieties of Anabaptists have survived in small numbers to the present.

II

What are the implications of sixteenth-century Anabaptism for the Mennonites of 1970? What can we learn? What should we think about?

Unfortunately, at this point, thinking about the sixteenth-century Anabaptists has presented me with more questions than answers. I tend to agree with their theology: the need for Christian discipleship and mission, the nature of the church, the life of love. Two major problems present themselves: 1) how can we determine what it means to be faithful in the light of Scriptures, 2) how should we implement this faithfulness, i.e., the problem of methodology.

1) If the will of God is made known to the brotherhood as they search the Scriptures together, who shall be the brotherhood? Is the brotherhood only those who very nearly agree with the Scriptural interpretation we already hold? Do

EDITORIAL

Man does not live by bread alone. Neither does he live and act out of a vacuum. The Apostle Paul, after the Damascus Road experience, needed to be taught by Christians before he began to understand the deeper implications of Christianity for life. The disciples were in need of Jesus' unique Sermon on the Mount and his earth-shaking parables. Twentieth-century man too needs to understand the lessons of history; biblical history; also the movement of the history of God's People, the Church; but also the milieu within which God's People finds itself, the World.

It may be true that organizational "form without power" is dead; yet history has at times born witness to form *with* power, and suggests answers as to which form allows for which quality of power. The Reformation era grants a keen insight into a broad spectrum of options the church has taken; it also demonstrates historically the consequences of these varied options. Anabaptism was one of these options. These insights, although not the whole answer as to how God acts in history, are in themselves useful in helping God's Church to know best how to "wait" in the biblical sense, for *kairos*, for the Fullness of Time.

God acts; man must be prepared to respond at the acute moment of history. The backward look is an important ingredient for this preparedness; for there is a certain consistency in how God acts, has acted, and most probably, will act.

The lead article in this issue by Peter Stucky, Berne, Indiana, raises some of these basic questions about sixteenth-century Anabaptism in light of Reformation times, and in view of today. Each new generation ought to take a hard look at its heritage, and come to terms with it. Stucky, a young seminarian attending the Associated Mennonite Biblical Seminaries, serves *MHB* readers well with his keen insight into the nature of a problem some scholars have not consciously dealt with, namely, that such an historical movement as Anabaptism had been, cannot ultimately repeat itself. This gives rise to the question: How does the Anabaptist movement speak to Mennonitism—and the whole Church for that matter—today? L.G.

we discuss for a while even with those who disagree with us and if we cannot convince them (or they us), go our separate ways? And call each other wrong? Or right? Grebel and friends in Zurich believed they understood the Word of God aright. It is said Zwingli knew that what Grebel said was right, but that he was motivated by other considerations. But what if at least some "other considerations" were also of a biblical nature, for example a concern for a division in the church, or for example that of bending over backwards to patiently wait for and coax the slow in understanding? Who will determine among Mennonites today what the will of the Lord is for us? The fairly nationalistic conservative wing? The more liberal group? The church and administrative leaders and delegates to conferences? The young "hotheads"? Which biblical considerations are determinative for us?

2) The question of methodology I find no easier. We have romanticized and idealized the radical nature of sixteenth-century Anabaptist commitment and their willingness to break off from accepted patterns. We have glorified and accustomed ourselves to their sacrifices and martyrdoms so that we do not know the horror of it, the price they paid, nor the eventual effects it had on the movement.

The radical nature of their commitment and action has become a middle-class living room subject which we can vicariously identify with. But if any radical element threatens to upset our church life

claiming faithfulness to Christ and calling for response, we immediately either brand it as divisive or (perhaps rightly) seek accommodation and compromise. One gets the impression that despite praise of the sixteenth-century Anabaptist radicalism, what are not wanted in our churches are radical movements which would upset our relations with state and society and divide the brotherhood. Moreover since the brotherhood should make the decisions, the great middle group could probably be counted on to decide in favor of the great middle way. So if we really believe in the radical way of discipleship for meeting our neighbor and society, why do we avoid it?

On the other hand, we have praised Grebel et al., for being willing to break off from Zwingli and "the establishment." Why? Why weren't they more patient? What about the brethren who were not as quick to grasp the truth, who needed more encouraging and convincing? For how many common and establishment people did it become impossible to hear the message, because they were being addressed by schismatics and rebels; because they felt this young group had rejected them? Maybe Zwingli's method was right and eventually with patience and teaching more people could have been convinced and brought to this way of thinking. And isn't this way of patience and reconciliation the one most Mennonites would opt and work for? And of all the many, many divisions—real splits—on conference and congregational levels

among Mennonites, how many would we say were necessary, were useful, were the will of God (or should we leave out the last criterion?)? So if we don't believe that divisions are the real way to solve disagreements among the brotherhood, why have we so easily accepted it from the Swiss Brethren?

As mentioned earlier, we have become calloused to the price which was paid by the Anabaptists. Aside from the actual cost in lives, which is certainly a very sobering thought, the Anabaptist movement was practically extinguished by the violent power of the state. Little trace of their influence has been seen since then, and most of the survivors over the generations have been effectively cowed or acculturated by their respective socio-political environments. My question here is, were there other better alternatives the early Anabaptists could have chosen? If they could have somehow stayed with Zwingli would their effect have been more long-lasting and far-reaching? What if the short-lived period of Anabaptist vitality and the rather atrophied remnants (not entirely of course) are a kind of judgment on the methods that were chosen?

At the end of his play about the Salem witch hunts, *The Crucible*, Arthur Miller poses the same question of alternatives in a heart-rending manner: the hero has steadfastly refused to admit false charges against him and, in so doing, to save his life. But on the morning of his execution as he embraces his wife who will be

(Continued on Page 6)

Sleeping Preachers

MELVIN GINGERICH

Students of American Mennonite history are aware of the "sleeping preachers" Noah Troyer of Kalona, Iowa, and John Kauffman of Elkhart County, Indiana. Less well known is the fact that Christian Zook of the Lancaster area, Pennsylvania, also "preached" in his sleep in the same decade, around 1880. This issue of the *Bulletin* reprints news material which appeared at that time in the *Herald of Truth* on this subject.

It is generally not recognized that at the same period of history a considerable number of persons in Europe were also preaching in an unconscious state. Dr. Don Yoder of the University of Pennsylvania department of religion has researched these occurrences and published a short summary of his findings concerning the wide-spread appearance of this phenomenon. He plans to write extensively on it in an article for one of our Mennonite periodicals.

Years ago Dr. C. Henry Smith suggested that this subject needs more research and that someone must write a major article on the impact of the sleeping preacher phenomenon on the Mennonite Church. He suggested that I should write the article. It is my hope that I may be able to pursue this subject in the near future.

AN EDITORIAL ON NOAH

TROYER (From *HERALD OF TRUTH*, Elkhart, Indiana, January 7, 1880)

The well known "Trance Preacher" recently made a trip to Indiana and Michigan to visit his parents and relatives. He was away some three or four weeks, during which time he spoke every night, and some nights to very large audiences. At one place it was estimated that one thousand persons were present. He often preaches with great earnestness and gives severe reproofs against all manner of sin and unfaithfulness in Christian professors, as well as earnest admonitions to the impenitent. In his remarks he spares none, and has awakened a great interest in all who have heard him. After preaching his last discourse, in the school-house near Pre. Joseph Yoder's, north of Bristol, he commended himself to the care of his heavenly Father while on his journey, desiring that he might be permitted to travel in peace, and without speaking while on the cars. The next day he spent at Elkhart, and in the afternoon of the 10th of December took the train for home,

arriving there safely on the 11th. A number of his discourses, with a biography of his life, have been printed in both the English and German languages, and can be had at this office. Bro. Troyer is certainly one of the wonders of the age, as he is entirely unconscious while he is speaking, and yet adapts himself admirably to the condition of his hearers, even to the speaking of English where the audience is mostly English, and German where the audience is mostly German.

"WHAT HAS BECOME OF NOAH TROYER?" (From *HERALD OF TRUTH*, December 1881)

A correspondent asks the above question. Noah Troyer, some months ago, was relieved of the affliction under which he was laboring, and he now goes to sleep and rests in quietude. About the time that these spasms ceased in Bro. Troyer, John Kauffman, a Brother in the Amish church, about four miles east of Goshen, Indiana, commenced in the same way, and now speaks in a similar manner every Wednesday evening. And more recently we hear also that Christian Zook, of the same church, near Lancaster, Pa., has lately had a similar attack which came upon him while in meeting, and he continued, for a time, to speak in his sleep every night. This seems to be in fulfillment of what Troyer used to say in his discourses, that there were two others who would follow him, and would have to do as he did. Troyer's Sermons may still be had at our office.

"NOAH TROYER RESUMES HIS SPEAKING" (From *HERALD OF TRUTH*, May 15, 1882)

Bro. Troyer—Bro. Noah Troyer, of Kalona, Iowa, gave us a short call on the 5th of May. He was on his way homeward, and had been visiting his relatives in the vicinity of his former home in La Grange county, Ind. During the last six weeks he has again been speaking in an unconscious state, and while on his visit spoke nearly every night. He spent one night with Bro. John D. Kauffman, who also speaks while in an unconscious state. They each became similarly affected, and each one spoke about two hours, but Bro. Kauffman did not speak until Bro. Troyer had closed. Neither seemed conscious of the other's presence, and the next morning neither had the slightest recollection that the other had spoken, that they themselves had spoken, nor of anything that transpired that night.

"NOAH TROYER" (From *HERALD OF TRUTH*, May 1, 1883)

The well known sleeping preacher stopped in Elkhart in company with his brother on the 27th of April. He spent the night with Bro. Joseph Summers, and in the evening he spoke over an hour. The two brothers were on their way to Lagrange county to visit friends. May the Lord give them a prosperous journey.

NOAH TROYER IN HENRY COUNTY, IOWA

MELVIN GINGERICH

Perhaps a few readers of the *News** remember when Noah Troyer preached at the home of Joseph Mast on November 9, 1879. A large crowd gathered to hear him because his fame as an unusual preacher had spread far and wide.

His procedure in the services of that evening was very much like it had been previously. He lay down on a lounge and after some time apparently passed into a trance. After a period of time his friends helped him to his feet. He then prayed a powerful prayer in the English language and another one in the German tongue. Then his friends again helped him to his feet and he began his discourse. During the first part of his sermon he spoke in English but at last he changed to German and continued his exhortations in that language for some time. Finally he fell upon his knees and offered a closing prayer. When he had finished praying they placed him on his lounge and the people left.

In the middle of his sermon he mentioned the fact that he had spoken for an hour and a half but that he had hardly made a beginning of what he had to tell yet that evening, and that, therefore, he would speak again as long. Never before, he said, did he feel such power for speaking. His discourse lasted three hours that night. During this entire time he was apparently sleeping or unconscious.

Troyer from childhood was troubled with severe attacks of headache and cramps, often suffering so much that he would become unconscious. In March of 1876, after being ill for several days, he began talking while

*This article had been published in *The Wayland News*, Wayland, Iowa, April 2, 1931. It is based in part on an interview Melvin Gingerich held with Daniel Graber, who was a minister of the Sugar Creek Congregation, near Wayland, Iowa, and who heard Troyer preach in the Mast home on November 9, 1879.

Message to the Sunday School Centennial West Liberty, Ohio, 1963

I. W. ROYER

asleep. After several weeks his attacks left him but in about a year they returned and became more severe continually until in April of 1878 he had them almost every night. During that year he became sick at an Amish meeting and talked at some length. After that it became generally known that he talked at length in his sleep and hundreds of people came from a distance to hear him preach.

On another occasion Troyer delivered a sermon at the Eicher church. He was not awakened after the sermon but slept in the church all night. Benjamin Eicher and Sebastian Gerig spent the night with him.

Troyer continued his preaching until some time in 1881 when he was relieved of his physical affliction. In March of 1882 his attacks returned and he again delivered sermons in an unconscious condition. Some time after this at his home in Johnson County, Iowa, he lost his life in an accident.

AN EXCERPT FROM ONE OF NOAH TROYER'S SERMONS

Thursday, February 12th, 1880.

Walla sea, Walla sea, Trellama.
[Words used just before beginning to speak.]

Holy—In Ramah there was lamenting—Rachel weeping for her children because they were not. Dear friends, how the dear children had to suffer for Christ's sake. How Christ suffered for our sakes. Let us seek the Lord while He is to be found, and let us walk steadfastly in His ways. He will make us holy and righteous. Christ taught us to observe all His commandments. Let us be true followers of Jesus Christ. Let us observe His ways and commands. We may be justified in heaven. Christ died for you and me. Dear and respected friends, don't you see Christ was persecuted for His right ways? And many times in the present day, men who walk in the ways of God, are persecuted and evil entreated. It is all because they are steadfast in Christ and build upon a solid foundation. If I want to find rest for my soul I must walk steadfastly, if all men should persecute me. I shall, and will, and have to be, as Christ was, steadfast and true. Dear friends, Moses was true in all his house, and so was Christ. Moses disobeyed God only once, and that was a great sin. If we disobey God, as the children of Israel did, we will never inherit the kingdom of heaven, as they never reached the happy land of Canaan.

(Continued on Page 6)

Greetings in Jesus' worthy name. I praise the Lord for the church, her fellowship, her ministries, and especially at this time, for her teaching ministry through the Sunday school. I praise Him that I was reared in a home and community where from my childhood I was privileged to attend Sunday school. It was through the Sunday school that I was brought into the fellowship of the Mennonite Church in my youth. In my early Sunday-school experiences I saw the transition from the German to the English in my home community, Oak Grove Church, Wayne County, Ohio, under the leadership of Bishop John K. Yoder, C. Z. Yoder, and others. As a Sunday school pupil I was asked by J. M. Smucker, founder of the Smucker Co., to contribute ten cents a month to the Chicago Home Mission, before we had mission offerings in the church or the Sunday school. At twenty years of age I was asked to be superintendent in the Sunday school, during this transition period from the German to the English, from no Mennonite Sunday school literature to Sunday school lessons prepared by our church, from no Sunday evening meetings to regular Sunday evening Young People's Bible Meetings. At this time, in 1892, I took my first teacher training course at the Chipewa Church of the Brethren near Orrville, Ohio. In the early years of Sunday school work I had the privilege of becoming acquainted with early Sunday school leaders such as Bishops J. F. Funk and David Burkholder of Indiana; J. N. Durr and Martin Rutt of Pennsylvania; L. J. Heatwole of Virginia; Joseph Schlegel of Nebraska; John Smith and John Birky of Illinois; and David Plank of Ohio, whose work we are especially remembering today. Brother Plank was one of my closest friends and spiritual advisors. He was such an understanding friend of young people. At Sunday school conferences and in his preaching he interpreted the Scriptures with such helpful illustrations. He was a reader of the *Sunday School Times* well-nigh from its beginning. He had a well-chosen library. In his later days he gave me some of his books. Among them were Foster's *Story of the Bible* and *Ben Hur*, which are still treasured in our family. It was also my privilege as a young Sunday school

worker to enjoy the local, general, and district Sunday school conferences. I was inspired by the leadership of men like Daniel Johns, J. S. Coffman, M. S. Steiner, C. K. Hostetler, J. A. Ressler, and others.

In the early part of this century there was a feeling of need for a general Sunday school organization in our brotherhood. The General Sunday School Committee, now the Commission for Christian Education, had its beginning in an informal meeting at the Illinois Church Conference in 1911, when Aaron Loucks, J. S. Shoemaker, and J. S. Hartzler who was then secretary of General Conference, and a few of us younger men, discussed the question of a general Sunday school organization. The idea was presented and discussed at the 1913 General Conference in Kalona, Iowa. And in the 1915 conference, in Fulton County, Ohio, the General Sunday School Committee was organized for the purpose of gathering Sunday school statistics, encouraging the production of Sunday school literature, promoting teacher training, and increasing the interest in missionary endeavor.

I praise the Lord for the privilege of seeing the work of the Sunday school recognized and organized by our General Conference. I praise Him that the work of the Committee and the Commission has reached to the far corners of the earth.

May these words of Moses in Deuteronomy 31 be our continuing challenge: "Gather the people together, men, women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and revere the Lord your God, and observe to do all the words of this law." And may we ever hear the Master Teacher say: "Learn of me. . . . Go teach. . . . I am with you alway. . . ." And with the Apostle Paul, say: "For me to live is Christ."

At ninety years of age, I can say that my varied experiences in the Sunday school for more than eighty years have been most rewarding as a pupil, a teacher, a Sunday school superintendent, pastor, district secretary, and general Sunday school secretary. It has been a joy to meet hundreds and thousands of Christian workers throughout the brotherhood and to see many children and young people grow up to be

(Continued on Page 8)

SLEEPING PREACHERS

(Continued from Page 5)

When Saul was striving against God in an evil way, God smote him down and blindfolded him. He commanded him to repent and be baptized. He arose and was baptized.

Repent and be baptized, is the first commandment of God, and if you are baptized, your trials have just begun. You must not waver, neither sleep, nor slumber. When we lie down on our beds at night, we must call upon God for His care and protection. When we rise in the morning we should thank Him for His care during the night and ask His blessing to rest upon us during the day. Let us be up and doing while it is called to-day. We are poor and miserable sinners. Let us pray for more wisdom, so we may be bright, shining lights.

Holy and righteous God, we thank Thee for the blessings during the day now past. It is through Thy mercy we are as we are. Had it not been for Thy mercy, we would have been cut off many days ago. Lead us and guide us in Thy ways, and then we shall go to that mansion prepared in heaven, and be with Christ and His many thousand angels.

Holy and righteous God, the voice of God said, Saul, Saul, why persecutest thou me? Why do sinners persecute God as Saul did? There are many ways, dear friends, of persecuting God. Let us, dear friends, be bright, glowing lights unto the Lord. God will praise us for our good works. Christ says, Come unto me, ye weak and heavy laden; I will give you rest. Holy and righteous God, protect us from all harm and danger. Dear friends, don't you see what a merciful God we have? Many men, dear friends, have not the love to look at His mercy. If there was more love on this earth, there would not be so much striving against God, and there would be more peace among men.

[Getting from bed to his knees, he prayed as follows:]

All-wise and merciful God, Heavenly Father, unto Thee do I bow this evening, and call upon Thee to be in our midst. That we may worship Thee in spirit and in truth. Holy and righteous God, we thank Thee for the many blessings Thou hast bestowed upon us during the day now past. It is through Thy mercy we are as we are this evening's hour. If we have sinned or transgressed against Thee this day, forgive us all. We are weak and miserable. Holy and righteous God, have mercy on our souls. We have transgressed Thy law from our childhood up to the present hour; we are unworthy of Thy mercy. . . .

[Arising to his feet.]

Matralama, Walla sea, Matralama.

Dear friends, I wish you all the grace of God. May His power dwell

in your hearts. Dear friends, how thankful I am to my heavenly Father, for His kind blessings bestowed upon me during the day now past. Through the mercy of God I am as I am this evening.

Dear and respected friends, God let the sun rise and set once more; it may be the last, we know it not. It matters not if we are prepared to meet our God. May it be said of us, We have fought a good fight. It was Paul who said, I have fought a good fight. Dear friends, let us fight a good fight. Paul fought an evil fight against God, until God overpowered him; then Paul changed and fought a good fight. Now then, friends, how did God show Saul, and tell him what to do? He smote him down; and after God told him what to do, he began to fight a good fight. Now Saul was commanded to go to a certain place and there he would be told what to do. He did so, and was baptized. Then he began to fight a good fight. So must all sinners do as they are commanded. All sinners are fighting an evil fight, as Saul was, and as long as we stand as Saul was, we are persecuting God. God is to-day calling to all sinners to come unto him, and all who do not come as Saul did, are persecuting Christ. God said, "Saul, Saul, why persecutest thou me?" There are now men who have been baptized, and ought to be the light of the world, but they are persecuting God. There are many ways to stand against and persecute God. We are commanded to be angry and sin not. Are there not many men who have been baptized who get angry and use many evil words? Christ said, Whosoever says unto his brother, Thou fool, shall be in danger of hell. But, dear friends, how many there are who, when they get angry, add other evil words, and say — fool! Now this is a greater evil. If I say, Thou fool, I am in danger of hell-fire. . . .

—From *Sermons Delivered by Noah Troyer*, Elkhart, Indiana, 1880, pp. 58-61. Noteworthy is the editorial comment found at the end of this volume of published sermons, p. 69: "Since certain passages of the foregoing sermons were given in language that was not altogether clear, and also some scriptural facts erroneously presented, and a few things said which could not be fully harmonized with the Scriptures, the publishers have taken the liberty, to some extent, to correct and improve the language as well as Scripture references, and also to leave out a few passages; but the sense of the discourses, the ideas, and (except-

ing the above-mentioned corrections) the language also are the same as they were transmitted to us by the reporter." L.G.

QUERY

In the *Mennonite Historical Bulletin* of October 1970, appeared a photograph of "Iowa Students at Goshen College, 1907." A question has been raised as to whether the third person from the left, back row, is actually Anton Noyd. Any information concerning the identification of this person will be appreciated by the editor of the *Bulletin*. As far as is known by the editor, only two persons in the picture are still living in December 1970, namely Clark Wenger and Alvin Shetler. M.G.

The *Bishop John Blank and Family* history to which reference was made in the October 1970 *Bulletin* may be purchased for \$4.50 from Sadie R. Mast, Route 1, Kinzer, Pa. 17535.

ANABAPTIST VISION

(Continued from Page 3)

left alone with the children, the question still cries out for an answer: is this the best way? Or take a contemporary example of war resisters in prison, from a recent study by psychiatrist Willard Gaylin. These resisters were a diversified group who went to prison for their convictions against the draft and the politics it represented. But prison had a way of deadening and dehumanizing and draining them of their spirits so that from beginning to end of their prison experience, a sobering change had taken place in their attitudes. It can be characterized by a certain loss of hope, a tenseness, frustration and hostility, a shift in their values, and a haunting feeling that their prison experience was a waste of their lives and ineffective in changing the draft system. Moreover several of them when asked whether they would go to prison again if they had to, responded that they simply could not. Is there such a thing as weighing the cost of certain convictions against other values one also holds dear?

The Anabaptist movement of the sixteenth-century is history. Was it of God's doing? From the early Anabaptists we can certainly learn of trust in God, obedience, enthusiasm, mission, and brotherhood. What we can learn from them about rightly hearing the Word of God and implementing it is not, to me, quite so clear.

(MHB invites its readers to respond to the issues presented above. L.G.)

On the Wisler Schism: A John F. Funk Letter

Elkhart, Ind., 12 March 1878

Dear Brother Josiah Clemmer: First of all, I wish the grace of God and the love of Jesus Christ and His rich blessing to you and to all God-seeking souls. Amen.

I duly received your letter of February 17 and was happy that you wrote to me, but I was deeply grieved in my soul over its contents. Now who can write such things to you? If you can do so with a good conscience, then write to me where you have learned all this, at least for the sake of love. It must indeed have been a hostile man who reported such things, for there is not one word of truth in it that prayer meetings were held among us—not one word. Prayer meetings are not permitted among us at all. With the aged and infirm, the sick, widows, etc., there will be singing and admonishing and praying when we visit them just as among you, but nothing further. But of prayer periods and prayer meetings, we practice nothing.

Evening meetings are approved by conference. If preachers are on a trip, they will hold services among us in our country congregations, if appropriate. In the town here where I live, and where we do not have far to go and are able to do everything in good order, we have evening meetings, even when there is not a stranger or traveller here, and there is not any objection made to it. But not in the country congregations. I do not think that it would be appropriate, and I am not in favor of it, if one can have it just as well in the daytime; but for and against, if one cannot easily do it otherwise, then I have nothing against it if someone holds an evening meeting. But we have only had a few evening meetings in our congregations here in this county in the last two or three years. Since Daniel Brenneman is no more among us, it has happened quite seldom, so that whoever wants to do to us as he wishes the people to do to him, cannot rightly accuse us. We also have lamps in the meeting-houses—but quite plain kerosene oil lamps, the most practical and plain which we can obtain. If you would come to us, then we are quite ready to show you everything and to tell you everything, and we do not believe that you will be able to object one iota. The people accuse us much, but it does us no harm—we take everything in patience—and you should only come to us and see for yourself, and then you shall soon

learn that much too much has been told you.

Now, dear brother, I said in my printed letter that we had visited Wisler four times, or went to him to seek peace. At that time I did not want to write more (and even now I do not want to) than I could confirm in clear words, and I said *four times*, but how much more often [we visited him] I cannot even write to you now. We were often with Wisler in order to seek reunion, but it never came to anything; but that does not say we are without guilt—we also have our mistakes, but, for all that, we are ready to confess them and to seek peace, at least, that is the way I feel for my part.

That which you mentioned, Wisler has also said—we should only return to him to the old order—I have asked in the presence of Weber and also in the presence of Wisler where the difference in the order is. Weber spoke of the Sunday schools, but they are now permitted everywhere, and furthermore, proportionately, only a few were held among us—I believe there are more among you than among us. And then it was [the question of] evening meetings, and Wisler himself served in an evening meeting seven or eight years ago when we were together on a trip. He said he had no objection to English preaching when it is necessary. And then our ministers have the custom, like the Lancaster brethren in Pennsylvania, of standing for the benediction instead of sitting. And then, among us for the most part, the first, as the second prayer is led audibly, which Wisler also does not like, and we would gladly allow him [his wish]. And in all of these points I am not at all legalistic, and if there were nothing else in the way, then I could accommodate myself completely to all of these things, and I would agree with Wisler with the greatest joy; now understand me correctly, however, if nothing else were in the way than these unimportant things—they would be nothing at all in my sight—I could do just as well according to his wish as otherwise.

And this is now the whole story concerning Wisler's *Old Order*, as I understand it. But I have given a true representation of this matter in my printed letter—and you can believe that same letter heartily, for it is just as I have written it. You will probably say to yourself: "Funk has written gross untruths in his letter." But I know what I have writ-

ten and no one can quash it. Wisler and Weber both spoke as I have asserted there.

Now I must also test your words a bit, dear brother. You said it would please you heartily, or it was your heart's wish, that we might return to Wisler. Then you must also accept and believe that [it was] we [who] went out or away. But how do you come to such a conclusion. I was baptized in Pennsylvania by your old predecessor in the service, Jacob Kulp, and was received into the church. I have been a full member in this church since then. I have never left the church. I have never been excommunicated from the church. That which the church has demanded of me, I have attempted to do in my weakness. I have always stood in accord with the counsel of the church and of Conference in Indiana, Ohio, Illinois, and other states; and thus also I shall remain with your counsel and with the help and support of God I shall remain, in my weakness. Now Wisler has forsaken the church. He has avoided the counsel of the church. He was disobedient to the counsel and still stands in his disobedience today. And now he wants to say that we should come back to him. If someone leaves his place and goes away, does not *he* have to come back, or who does? But now, dear brother, perhaps I charge you too severely. I beg your pardon. Come and visit us and see for yourself, and then I can tell you still more.

Now, moreover, that I accused the Medina brethren of going to Columbiana to preach, and we went to Orrville—that was another matter. Johannes Brubacher of Clearfield still stands under the ban of the Lancaster Conference because he has divided the Orrville congregation one from another through falsehood and with deceit. And the ministers in Medina have supported him in his unrighteousness and have aided and supported this division to this day. If you were here I could tell you still more which is truth, but you would believe it with difficulty. Now there was approximately half of the congregation in Orrville which knew that Brubacher had spoken untruth and would not support such unrighteousness in their ministers and these were expelled from the congregation for this reason and then it was decided by a council of ministers to hold a conference for them there—but not until they learned that Horst and his fellow-ministers would not (?) ac-

(Continued on Next Page)

WISLER SCHISM

(Continued from Page 7)

cept their own failures. In Columbiana they left the conference and the congregation through disobedience, even to support the same unrighteousness, and then immediately they were received by the Medina ministers, and thus the division was carried still further, and the part of the congregation at Orrville which we served stood at that time and is standing this day yet in agreement with the council and the congregation and the Ohio Conference on the whole.

One almost thinks it cannot at all be so, and I must also say to you freely, dear brother, you in Pennsylvania are very much for your council or for your Conference—you attach very much importance to it, and it is proper. I want to praise you that you esteem your Conference so highly and are so loyal to it. I have often wished our brethren in general in the West were like that—and with that [I do] not exempt Wisler. If one amongst you would not submit to Conference, what happens to him? What happened to John M. Holdeman? I approved of it—we in the West have all supported you in that. We did not go to Holdeman and say to him: "Conference has done you an injustice! We want to support you, only be faithful in your disobedience!" We have not written letters to you and accused you and counselled you to go and agree with Holdeman—We have approved the way you have done it, and if such ministers, disloyal to you, come to us, then we would deal with them according to your rules, so that we would not destroy what you have attempted to build. Now, however, why do not our eastern brethren and congregations want to show us the same love?

Now perhaps I write too freely and too bluntly, but I believe you are able to receive it in love. I am indeed much younger than you, but when one is attacked on all sides and trampled, then it is the most limited prerogative which he still has, that one may speak his mind. Now I beg for patience and that you will not take offense at my perhaps too unwise and ignorant writing. I am weak and imperfect.

But I must speak still further. According to your letter I have to conclude that you have had unbecoming conversation with Lehman and Troxel, but with Bixler you have only spoken a little. Bixler is a steady, strong man, one of the best we have in the West. So also is Henry Nice. And you have given

Troxel and Lehman credence, while *Troxel only says what he himself has seen and heard. He is an old respected man*—but I will not speak further. One should not speak ill of the people, if one cannot speak well of them, then one does best to keep silence. But one must not believe everything which one hears, and Troxel has certainly contributed much wood to this fire of discord and unpleasantness in our congregations. But you will no doubt accuse me of wanting to make the other side base, and mine lovely, but that is not my intention, and the truth will stand, let the people say what they will.

Now if my quite long letter speaks only of the faults of others, you must not think for all that, that we are of the opinion that we are without faults. If I wanted to speak of all my faults and all the faults of our congregations, which you have not yet heard and of which you know nothing, then I could fill up a larger letter than this. That is honestly the feeling of my heart and therefore may we be remembered when it goes well with you.

I would like to pour out my heart to you still further—but I will hold it back. But I want to say this yet, that I am pleased with your advice and am disposed to keep it with you and am ready at all times to submit myself to your advice and to allow myself to be judged by the same. You accuse us because you have heard the affair wrongly and do not know the situation. And, as you saw in my printed letter, we have offered and even now offer in freest measure to do everything which we can to get peace again. And we would have it that you would come and see for yourself and check how it is among us.

The appearance of the discord here is much greater to you than the reality is. The great deal of writing and talking by certain people makes the matter much worse than it is. We are in reality peaceful and friendly to each other here. Yesterday one of Wisler's strictest members was here. I bought "Welschkorn" from him and we had a nice friendly conversation with each other. The same man holds singing schools at present on alternating Sundays and Sunday afternoons in the meetinghouse where both they and we hold meetings, when both their and our children come together to sing. We come also to Wisler or Weber or others and we even speak about these conditions of discord, and it all happens in the

best friendliness. If you come to us, I will take you to Wisler for a visit and of all that you can see, you would perceive nothing in way of dissension between us. You would perceive no unfriendly word or deed, a spirit you would find almost everywhere. You need not shrink from coming here. But they hold their meetings alone and we ours. They help bear the costs and the work for wood and other necessary things, and so it goes.

It is a thousand times a pity, and many times already I have wished that I would never have come here. But I believe the Lord has led me here to His work, and if he calls me to go through the water or the fire of affliction, should I be disobedient to him? And even if the whole world scorns and rejects me and says all sorts of falsehoods about me, I will still lift my heart and voice and thank the Lord.

One more thing I must observe here: that the brotherhood in Ohio has behaved very foolishly. If it would only be clever enough to leave its hands out of the Indiana affair, then it would never have loaded upon itself the trouble. The freer you can keep yourselves of it in Pennsylvania, the better it will be. But I will break off. Our blessing with a heartfelt greeting of love to you all.

J. F. Funk

[P.S.] Write to me soon, however, and tell me at least who has written or told you such false things about us. And you dare write quite freely to me. I can take everything and bear everything, even if it comes pretty hard, but I would like to know whence it comes.

(Translated by Nelson P. Springer, slightly edited by Leonard Gross.)

MESSAGE TO CENTENNIAL

(Continued from Page 5)

active in Christian service. Your fellow laborer in the Lord's harvest field, Isaiah W. Royer.

Upland, California

(Copy of I. W. Royer's taped message to the Sunday School Centennial, West Liberty, Ohio, 1963. Copied for him in large script by his granddaughter, Christina Neff, so he could see to read it.)

The American Association for State and Local History, Nashville, Tennessee 37203 in 1969 published the second edition of Carl E. Guthe's *The Management of Small History Museums*.

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"BROTHER HENRY" B. BRENNEMAN (THIRD FROM LEFT, FRONT ROW), 1886, MENNONITE SUNDAY SCHOOL PIONEER

It is difficult to imagine the Mennonite way of life without Sunday school. Yet the whole *raison d'être* of Sunday school is being called into question, as are most other facets of the organized church. The 1894 letter of "Aunt Lina" of *Words of Cheer* fame speaks for itself to the fact that times have changed. But so has the Sunday school idea itself. Are there bits and pieces to be gleaned from "Aunt Lina," or for that matter from the spirit of John F. Funk, that ought not to be cast aside in these "times that are a-movin' on?"

Gerald L. Mumaw, in a pertinent lead article, reflects upon new evidence which points to a rather direct influence of one Dr. Sedwick upon Mennonite worship practices and thought. Henry B. Brenneman became both object of, and channel for, this influence; at first in Ohio, and later in a more universal manner at Elkhart, Indiana, where he worked with John F. Funk and the Mennonite Publishing Co. (The photo above has as caption: "Employees of the Mennonite Publishing Co., Elkhart, Ind., 1886.") Mumaw, a seminary student at the Associated Mennonite Biblical Seminaries, is from Wooster, Ohio. He is a lineal descendant of Heinrich Brenneman, the father of Henry B. Brenneman. (L. G.)

The Significance of the Sedwick Letters

GERALD MUMAW

I

Nothing ever happens in a vacuum. The Christian church has never been able to move independent of outside, worldly forces. Likewise, no group within the church has been free of influence from other groups. Nineteenth century Mennonites are no exception, a thesis which this paper attempts to substantiate for Ohio Mennonitism, in light of evidence found in a set of documents we choose to call the "Sedwick letters."

The W. S. Sedwick letters are a set of thirteen letters¹ which give evidence of pietistic revivalism having a direct influence upon a Mennonite family and in turn, by the nature of the case, upon the Menno-

nite Church after 1857.² The letters are (except for one letter of reference) addressed to H. B. Brenneman, better known in Mennonite history as "Brother Henry."³ The letters'

² The first letter was written July 9, 1857. The others in chronological order were: December 10, 1857; January 27, [1858]; April 6, 1858; May 19, 1858; June 29, 1858; September 4, 1858; May 23, 1860; July 22, 1860; June 14, 1861; March 14, 1862; March 31, 1862; September 5, 1862.

³ John Umble, *Ohio Mennonite Sunday Schools* (Goshen, Indiana: The Mennonite Historical Society, 1941), 216. Reference is also made to an unusual envelope in the "Brenneman Box" addressed to "Brother Henry, Elkhart, Indiana." The letter reached its intended destination.

¹ The W. S. Sedwick letters are part of a larger "Brenneman collection" which includes tax records, family letters, and business journals and letters of the Heinrich (from his own handwriting) Brenneman (1791-1866) family. They are kept in the "Brenneman Box" which has been handed down through the Mumaw side of the family. Some of the more important materials have been xeroxed and placed in the Archives of the Mennonite Church, Goshen, Indiana.

(Continued on Next Page)

SEDWICK LETTERS

(Continued from Page 1)

significance is most plainly seen in light of an understanding of the man who wrote them, their content, and the man who received them.

W. S. Sedwick was a dentist by profession. His date of conversion to Christianity is not known, but after becoming a dentist, he studied for the ministry at Denison University from 1857-1861. He was more than an academic, however, taking part as Sunday school superintendent at two schools, for example, and being a teacher in a third. The following paragraph written on January 27, 1858, grants a keen insight into the nature of Sedwick's thought and faith:

... it seems God really directed me to come to Granville to get an education (which of course is the duty of those expecting to study God's word and explain it to others) for the reason I am making enough every Saturday to pay my way the rest of the week—And you know a layman can do more good, leading prayer meetings and such things, if it is done just as well, as a young preacher—so with me. I believe I am doing more good here being considered "Dr. Sedwick" than if I were telling everybody I am preparing for the ministry.

Several things stand out in Sedwick's thinking. First, ministers should get an education. Second, they could be self supporting. Third, laymen should be active.

Sedwick demonstrated his activism in several different ways. He showed interest in Sunday schools, prayer meetings, revivals, selling books, and distributing tracts. All his letters reveal some type of religious activity and at one point in 1861 he said: "I believe I sin in working too hard." His activism, however, was only one of concern for the soul. A dualistic struggle between the forces of good and the forces of evil was evident in several letters (December 10, 1857; September 4, 1858; March 14, 1862). Another religious emphasis was a regarding of heaven as the primary end and goal of Christianity. It was the place where all Christian brothers would again ultimately gather. At one place he comes out strongly for substitutionary atonement.

Sedwick can not be classified as a Fundamentalist, for he lived previous to the time of that movement. Furthermore Sedwick quoted more sentimental religious poetry in his letters than he did authoritative scriptural proof texts, so dear to the Fundamentalists.⁴

To be seen throughout Sedwick's letters is a type of ecumenism. Whether at Denison University or at Howard Mission and Home for Little Wanderers in New York City, Sedwick never emphasized denominationalism; nor did he recognize the Mennonitism of the Brennemanns as having any special import. His activity was in organizations such as the non-denominational American Sunday School Union. Yet he could consider the total Brenneman family as "brothers" and "sisters." He never addressed Henry without first adding the prefix "Brother."

II

H. B. Brenneman, to whom the Sedwick letters are addressed, was a member of the distinguished Brenneman family which produced many strong leaders for the Mennonite Church during the latter half of the Nineteenth Century. H. B. was the son and namesake of Heinrich Brenneman, an 1816 settler in Fairfield County, Ohio.⁵ Heinrich was one of the few non-farming Mennonites of that community.⁶ In addition, his four sons who grew to manhood were all ordained into the Mennonite Church—two of them as bishops.⁷

The leadership ability of the Brenneman sons was probably the product of several factors. First, as a successful gristmill operator, Heinrich had to be flexible—both on the interpersonal level and the business-operational level. Second, he was an exceptionally good reader for his time, and was known to read the Bible to his children.⁸ Third, he loved the church of his father and

donated land on his farm for the Pleasant Hill meetinghouse.⁹

H. B. Brenneman was noted primarily for his Sunday school promotion after he moved to Elkhart in 1867.¹⁰ He became closely connected with John F. Funk. Henry was the second youngest son and last to be ordained (he was ordained a deacon).¹¹ However, he was already 34 years old by that time and had at least 15 years of adult activity in the church. By 1857, "Brother Henry" was a book seller. He also was a writer of verse and possibly even music.¹²

Somehow Sedwick and H. B. Brenneman became friends the summer of 1857. Sedwick was in Fairfield County two months promoting the Sunday school and a month later he wrote to Henry desiring communication. Sedwick's stay in Fairfield County closely connected him to the Brenneman family. Henry is always "Brother," and more than once Sedwick inquired about the health of the Heinrich and Daniel Brenneman families. Even in that first of six letters written during the first year of their acquaintance in 1858, he expressed keen anticipation about meeting again. He reminisced about previous long talks and anticipated similar future happenings. Thus there was a strong feeling of Christian brotherhood between the two men.

For three years Sedwick wrote to Henry and told him about the religious activities in and around Denison University. He enumerated the latest converts, and told about happenings in Sunday schools and prayer meetings. He spoke of the piety on campus and about his wonderful feelings of security in Jesus.

The letters give little indication of Henry's response. However, Sedwick did continue to ask for prayer, and he continued (neither defensively nor apologetically) to detail all his latest activities. Evidently

⁴ Inerrancy of the Scriptures is one of the "Five Fundamentals" outlined in Stewart C. Cole, *History of Fundamentalism* (New York: Richard R. Smith, Inc., 1931), 34.

⁵ Albert Gerberich, *The Brenneman History* (Scottsdale, Pennsylvania: Mennonite Publishing House, 1938), 534.

⁶ John Umble, "The Fairfield County, Ohio, Background of the Allen County, Ohio Mennonite Settlement 1799-1860," *Mennonite Quarterly Review* (January 1932), 22.

⁷ Umble, *Ohio Mennonite Sunday Schools*, 160.

⁸ Gerberich, *op. cit.*

⁹ Umble, "The Fairfield County . . .," 23.

¹⁰ Gerberich, *op. cit.*, 552.

¹¹ Umble, "The Fairfield County . . .," 25.

¹² See the letter of June 29, 1858. Another letter in the "Brenneman Box" is from Singers Glen, Virginia—Joseph Funks Sons which refers to a previous offer in connection with the "in-process" edition of *Harmonia Sacra*. Also, the "Brenneman Box" contains three or four scraps of paper with melodies written on them. These also may be from H. B. Brenneman.

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IN GOD IS OUR TRUST

Independent Union Sabbath School

The Independent Union Sabbath School was organized at SNYDER'S CHAPEL, April 9th, 1871, and was the First Sabbath School ever held at said Chapel.

The following were the First Officers, Teachers and Scholars.

Teachers

MRS. L. J. SNYDER
MRS. F. J. MILLER
MRS. A. M. RAY
MISS SUSAN PARKER
MISS ELVIRA PARKER
MISS A. WOODRUFF

SILAS MILLER
A. P. MILLER
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O. ROGERS
JACOB LOUCK
JOHN GATHERCOLE
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A. MISHLER
J. GINGERICH

Scholars

*JOHN BOLLER
*GEO. BOLLER
*JACOB BOLLER
*DANIEL BOLLER
*BEN BRENNEMAN
DOUGLAS BRITTON
PHEBE BUNKER
M. BUNKER
BELLE BECK
*KATIE BOLLER
*MAGGIE BOLLER
MARTHA BESSY
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JOHN HARGER
ELIAS HARGER
HENRIKA HARGER
LYDIA HARGER
LUCINDA HARGER
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*DANIEL HERSHBERGER

*NANCY HERSHBERGER
*MARY HERSHBERGER
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M. J. LOUCK
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EDWARD SMITH
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JOHN THOMPSON
FRANK THOMPSON
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KATIE THOMAS
EMMA WOOD
*HENRY YODER
*DAVID YODER
*J. K. YODER
*KATIE J. YODER
*CATHERINE YODER

ONE-HUNDRED YEARS OF SUNDAY SCHOOL AT KALONA, IOWA, 1871-1971

In the second half of the nineteenth century, communities often organized "Union Sunday Schools," on an interdenominational or non-denominational basis. In 1870 this type of Sunday school was organized in Washington Township, Johnson County, Iowa, attended by fifty Amish Mennonite and other children. The organizers were Amish bishop Joseph J. Swartzendruber and David Jackson, a member of the Campbellite church. In the next year the Independent Union Sabbath School was organized in the adjoining Sharon Township, at Snyder's Chapel, one and one-half miles north, and forty rods west of Kalona, Iowa. An old cemetery still marks the location of the chapel. The above reproduction of the brochure lists the officers, teachers and scholars. Of the 151 scholars, at least 51 were Amish Mennonite children, as well as several teachers. M.G.

Henry was supportive of Sedwick in these activities. A real break-through came for Sedwick in 1860 when he wrote a letter of jubilation in response to an obvious announcement that Henry was involved in the opening of a Sunday school. Sedwick gave Henry the address of a friend in Cincinnati, Ohio, to which he could write for Sunday school materials. He also sent a letter of recommendation to introduce Henry when he ordered the material. That this letter is still among the Sedwick letters points to the possibility that Henry never did send for American Sunday School Union material but used materials on hand, or perhaps only the Bible as the text. Sedwick's constant exuberance and push probably played a major role in starting the Sunday school in Fairfield County, Ohio. This letter of 1860 does prove beyond a doubt that

Henry Brenneman did start a Sunday school that same year.¹³

In 1862 Sedwick again jumped in jubilation in response to Henry's announcement of starting a second Sunday school. Sedwick, sold on the Sunday School movement, expressed that it was the "true hope of the church." He could even portray Jesus as having been a Sunday school superintendent. Brenneman finally seemed to be catching some of Sedwick's activism, though he transformed it into his own brand.¹⁴

¹³ Umble, *Ohio Mennonite Sunday Schools*, 159: "Tradition states that the Pleasant Hill Sunday School was organized in the year 1860, but this date is almost certainly too early." Because the Pleasant Hill Church was the larger and more progressive of the two Mennonite Churches in Fairfield County, it probably was the first to have the Sunday School.

¹⁴ The second venture was probably in the Turkey Run Meetinghouse. Umble lists the Sunday School as starting in "1860 (?)" (*Op. cit.*, 104).

Also in 1862, Sedwick (now at Howard Mission in New York City) recognized a donation of H. B. Brenneman and "Brother Kaegy" [*sic*], most likely Michael Kagey,¹⁵ brother-in-law of Daniel Brenneman, who left Fairfield County with Daniel in 1864 to work with John F. Funk. In 1862 at Howard Mission, Sedwick involved himself in a bit of the "social gospel." He showed interest in the needs of the children's home. Yet the spiritual motif remained his main concern. However one gets the feeling that the children were not regarded as the complex human beings which they indeed are; rather, more as simply "objects" to be converted to Jesus. The monetary support of Brenneman and Kagey at

¹⁵ Michael Kagey was a brother-in-law of Daniel Brenneman and left with Daniel in 1864 to work for John F. Funk. Umble, "The Fairfield County . . .," 25.

(Continued on Page 4)

SEDWICK LETTERS

(Continued from Page 3)

this point again points out Sedwick's introduction of new ideas to which the progressive Mennonite family responded.

III

These several incidents of Brenneman's response to outside influence may seem insignificant. When viewed, however, in light of the total Mennonite activities of that time, it takes on substantial import.

The idea of Sunday schools was not welcomed into Mennonite circles until after the 1870's when H. B. ers became itinerant "pushers" of Brenneman along with several others.¹⁶

In fact, any type of social concern beyond the brotherhood seems to be largely nil to Mennonites of this time. The social concern of Howard Mission was not the same as, for example, Mennonite social concern since the turn of the century; however, it was quite a move for that day. It seems to have been a big step for Mennonites to have supported something beyond their brotherhood. That the Brenneman family was closely aligned with Sedwick, a dentist and college-educated minister, also indicates a new readiness to accept higher education which did not generally filter down into Mennonitism until the late '80s and early '90s.¹⁷ That Heinrich was a good friend of Sedwick indicates the open atmosphere in which his family had been raised.

These incidents become important to the Mennonite Church because of feats and achievements by members of the Heinrich Brenneman family. Eldest brother, Bishop John M. was away from home by the time these letters were written. But the openness Heinrich had with Sedwick is important background to understand how John's openness (to go to school with his children after being ordained)¹⁸ came from home. Yet in spite of openness he also acquired some of the real basics of the Anabaptist heritage, especially nonresistance. He wrote a pamphlet on "Christianity and War" in 1863 because he was concerned that nonresistance remain strong.¹⁹

Brother Bishop George Brenneman was a strong Ohio Mennonite Con-

ference leader who was respected and had a large bishopric oversight.²⁰

Brother Preacher Daniel Brenneman was active in the Pleasant Hill congregation for several trying years—leaving in 1864 for Elkhart.²¹ He was well liked, could preach in English or German, and had much love for the activity of the church. In 1874 he split from the (Old) Mennonites because they were not active enough.²² He advocated revival and prayer meetings as well as Sunday schools—looking very much like an advocate of the kind of religious activity in which Sedwick was involved. By 1857 Sedwick and Daniel had become good friends. How much influence Sedwick exerted is hard to measure but some influence can be assumed.

Henry's connection with Sunday schools in the larger Mennonite Church can be seen above. Finally, sister Catherine was a strong Christian who taught the Bible to her husband (George Mumaw)²³ who had not been well acquainted with it. This may have been a major factor in helping to save that branch of Mumaws for the Mennonite Church, which includes such leaders of the church as Dr. H. A. Mumaw, Levi Mumaw, and Dr. John R. Mumaw. It is at least noteworthy that George's brothers who lived in the same community (Longenecker Mennonite Church) all left the Mennonite Church.

The Heinrich Brenneman family demonstrated both a strong Christian home spirit and a love for the Mennonite faith. Yet they also were seemingly open to innovative expressions such as the Sunday school that would not basically alter their faith. The members of the family were strong in the faith and in leadership ability yet were regarded as the "progressives" who helped keep a deep vitality in the Pleasant Hill congregation.²⁴

In conclusion, the Sedwick episode of the Brenneman family throws out an interesting question in light of Anabaptist history. The Mennonite Church in America had lost much of the original Anabaptist vitality and mission-mindedness. The Sedwick energy generated out of a revivalistic-pietistic movement either gen-

erated a spark, or perhaps kindled a spark already started, in this influential Mennonite family. Sedwick's constant excitement about his "work in the Lord" undoubtedly showed the Brennemens that activity in religion did not necessarily need to be for "pride." The Sedwick energy, therefore, helped to re-infuse some of the original Anabaptist vitality.

W. S. Sedwick and H. B. Brenneman were both colporteurs. So was the sixteenth-century Anabaptist, Hans Hut.²⁵ The parallelism may be carried a bit further in that besides being book sellers, these men were also missionary minded—each in his own particular manner.

In spite of being colporteur and activist, Sedwick does not represent a Christianity as interpreted by the Anabaptists. The theology he imported contained negative aspects that often went along with the activism and religious concern of the latter nineteenth century. A certain dualism which lifted up a primary concern for "soul-salvation," and emphasis on heaven, to the detriment of a fulfilling community here and now was evidenced throughout the letters. How much of this the Brennemens picked up from Sedwick is difficult to determine. It is in this instance harder to measure the transferral of theological ideas than it is Christian activism although Daniel's schism in 1874 ultimately included many of the same elements of both Sedwick-type theology and activism. Mainline Mennonitism too took on many of these aspects by the early 1900s. Later, however, Brenneman was to have stated at an (Old) Mennonite conference: "If the church had been like this twenty years ago I never would have had to leave."²⁶ How much the Brenneman schism had to do with activism and how much with theology is another study, but even here the probability of Sedwick's influence should not be discounted.

The development of American Mennonite social and religious life from the time of the Civil War to the present has not yet been carefully researched from the standpoint of the history of ideas. The Sedwick letters provide a clue to one link in this history, at least for one prominent and influential Mennonite family in light of their interaction with non-Mennonite ideas. To study one example of possibly many similar incidences is at the least a helpful clue towards understanding the intricate story of the historical development of the Mennonite Church in America.

²⁰ Gerberich, *op. cit.*, 546.

²¹ Umble, "The Fairfield County . . .," 24. 25. Umble states that for the few years after 1858 "the settlement prospered, but the progressive policies of the young minister, Daniel Brenneman, wide-awake, and alive to the advantages of English preaching and Sunday School work as he was . . ."

²² Wenger, *op. cit.*, 109.

²³ Adam H. Mumaw, letter to author, November 23, 1970.

²⁴ Umble, "The Fairfield County . . .," 26. Wenger, *op. cit.*, 98-99.

²⁵ "Hans Hut," *Mennonite Encyclopedia*, Vol II, 846-850.

²⁶ Adam H. Mumaw, letter to author, November 23, 1970.

¹⁶ Umble, *Ohio Mennonite Sunday Schools*, 101-104.

¹⁷ Umble, *Ohio Mennonite Sunday Schools*, 182.

¹⁸ Gerberich, *op. cit.*, 535.

¹⁹ J. C. Wenger, *The Mennonite Church in America* (Scottsdale, Pennsylvania: Herald Press, 1966), 100.

Readers Respond

While some may refer to the "fog" which surrounds the story of the Swiss Brethren, I rather think the fog (or smog) is created by lesser lights than the Swiss Brethren of 1525.

We of today who are (in our foggy thinking) the modern Anabaptists, and are largely Protestantized, hardly understand the impact of the 1) Free Church, 2) Believers' Baptism, or 3) Separation from Evil, as each was emphasized by the Swiss Brethren.

We hear much *about* the Word, but the Swiss Brethren and the early Dutch Mennonites were men of the Word. As far as the record goes, their desire to recapture the spirit of the Christ-centered church, where every member was a committed disciple, was not heresy to the Word, then or now! Their insistence that the "act" of being a Christian correspond to complete obedience to the spirit of the Word, would hardly be called blind enthusiasm.

The mark of the New Testament disciple was (and is) not careless submission to error, even though this error carries the approval of properly credited "authorities." The New Testament does not speak of the Christian as being Anabaptist; neither did the Swiss Brethren, for they were people of the Book!

If there is or has been fog beclouding the witness of the Swiss Brethren or their descendants today, it is probably because we have not allowed the warmth of Calvary love, the brightness of Christ's person, the brilliance of His atonement or the Glory of His presence to be fulfilled in us. These were the aims and goals of the Swiss Brethren. We dare follow them only where they followed Christ. This is why they did not follow Luther or Zwingli, that is, Christ was not evident in their (Luther's and Zwingli's) witness.—I Cor. 3:11.

Duane F. Tucker
Hagerstown, Md.

The eleventh Hayama Missionary Seminar devoted its 1970 session to "The Christian's Responsibility in Political Affairs in Japan." The proceedings were edited by Carl C. Beck, from whom copies may be ordered. His address is 1-17 Honan 2 Chome, Sugunami Ku, Tokyo, Japan. Dr. Robert L. Ramseyer, a Mennonite missionary in Japan, was a participant in the program of the conference.

Trip to York, Around 1909

Among the materials that belonged to Preacher Henry K. Wismer (1823-1910) and his son, Deacon Benj. C. Wismer (1856-1934) both ordained for the Skippack congregation, is found an account of a trip to York County, Penna. What makes this account unusual is the description of the foods served during the trip. Undoubtedly this diary was written by Deacon Benj.'s wife, "De olt Hettie" as she was affectionately called. The account is transcribed exactly as it has been found in the original. One has the impression that "we were pleased with our trip" because the food was so delightful!—WILMER REINFORD.

We got to Nerristown about 9 oclock, to Philadelphia at 10 oclock Got to dillers at four had for supper sausage Went to a sick sister Had meeting Her name was Albert Bactle Saturday morning at Diller's We had for breakfast something good "ovester puding" and pork "sakes" Saturday morning left Diller's went to brother Levy Wisler and two old mades by the name of Bair and visited an old aged sister 83 years by the name of Fry, and her son-in-law that waited on her by the name of Fry Left there and for supper we went to "Sauel Fony" deacon Had meeting in Hanover on Sat. eve

Sunday morning for breakfast at Peter Shank Had for breakfast scraple and fried mush The name of this little town is New Batimore This morning we will leave this place and have meeting at Hostettler This is Sunday dinner and their name is Martin Fried Oh, we had good dinner We had chicken For Sunday eve supper we were at the same place where we had dinner On Sunday we had meeting in Hanover Went to Flickerings in Hanover Left there in the morning at 9 oclock Took the trolley and arrived at Bair station Reuben Bair met us there and took us with him for dinner A very pleasant place Had sausage and cold beef for dinner Well this is supper and still we are at the same place at Reuben Bair's Monday evening we were over night at Mathias Rudy Had meeting on Monday evening in Little York This morning, Tuesday, we took train for Franklin County Arrived at Chambersburg at about 10 oclock Brother Daniel Landis met us there and took us home for dinner We visited a sick sister by the name of Matty Long, aged 76 years This place is called North Chamberlain Were for dinner at Joe Horst and stopped at two other places, by John Lands and Daniel Koons, and for supper we were at Ale Fries This morning is Wednesday We were at Daniel Lands over night Will have meetings in the forenoon in the Row meeting house Had

sausage and pork ribs and hot mince pie and some layer cake before we left Daniel Lands We went to other sisters by the name of Sarah and Susie Leman Wednesday dinner we were at Joseph Martins They had a lime kiln on their farm and we went to see it and to their place what was called the Roe Spring, then from that place we went to George Bitners and large hills that they call Klarks Nob. They are hills called Blue Ridge They look like mountains George Bittner is a very pleasant man This evening we will have meeting at Upper Strassburg

Thursday morning we had breakfast at Samuel Horst Had for breakfast fried mush and scrapple and fried pork steak This morning we will leave this place and be for dinner at John Berkholder, and had meeting in the afternoon at Chambersburg church Thursday evening for supper we were at Joseph Leaman From there we went to Levi Horst over night From there it was Friday morning then we started for home We were pleased with our trip

News and Notes

LEONARD GROSS

J. John Friesen, Butterfield, Minnesota, has written a small pamphlet, *Who - Are - We? Our People, Our Church, Our Family; A Brief Historical Record.* (1970). 17 pp. Friesen, in his own laconic manner, pieces together ethnic, religious, and genealogical materials in such a way that the reader is taken almost by surprise by the myriad of ideas which are contained on a short score of pages. Would that all genealogists might set their own family record within the solid context of a veritable confession of an historic faith, as Friesen chose to do!

The Ziegler Family and Related Families in Pennsylvania, by Gertrude Mohn Ziegler, published by the author, 1970, 464 pp., \$10.00 plus mailing charges of 24¢, and state tax for Pennsylvania residents. (P. O. Box 127, Zelienople, Pennsylvania 16063). The first ninety pages contain a solid account of the meaning behind a "family history," both for the compiler/historian and for the reader. Gertrude M. Ziegler understands the intricacies of the genealogical business and communicates well, also proving her mettle as an historian. Pictures, charts and maps contribute to the worth of the volume. At the present time there are less than seventy copies left for sale.

(Continued on Page 6)

NEWS AND NOTES

(Continued from Page 5)

James E. Landing has written a five page article: "Amish Settlement in North America: A Geographic Brief," printed in the *Bulletin* of the Illinois Geographical Society (Vol. 12, No. 3, 65-69).

The latest in a series of directories is: the *Indiana Amish Directory, Elkhart and Lagrange Counties*, by Eli E. Gingerich and Harold E. Cross (Baltimore, Division of Medical Genetics, Department of Medicine, Johns Hopkins University School of Medicine, 1970, 250 pp.) It includes township maps with locations of homes and complete family directory information, including birth, death, and marriage dates.

James Virgil Miller has written a 72 page History of the Miller Family with a complete Record of the Descendants of Daniel B. Miller (Bluffton, Ohio, 1970).

Peter G. Klassen's *A History of Mennonite Education in Canada, 1786-1960*, a doctoral dissertation for the University of Toronto, was completed in 1970.

The J. Y. and Gertrude (Yoder) Hooley Family History . . . (Kouts, Indiana, 1970, 62 pp.) has been written by John F. Murray and others.

Marlin E. Miller's doctoral dissertation, *Der Uebergang: Schleiermachers Theologie des Reiches Gottes im Zusammenhang seines Gesamtgedankens* has been published by the Gütersloher Verlagshaus. (Gütersloh, Germany), 1970, 247 pp.

Pennsylvania German Fraktur and Color Drawings (Penna. Farm Museum of Landis Valley, 1969), introduced and interpreted by Don Yoder, Vernon S. Gunnion and Carroll J. Hopf, includes eighty plates of Ephrata, Schwenkfelder, Mennonite (20 plates), and other Fraktur prints. It is a beautiful edition.

The Winter 1968-1969 edition of *Pennsylvania Folklife* (Vol. 18, No. 2, ed., Don Yoder) includes the following articles of interest to MHB readers: "Trance-Predaching in the United States" by Don Yoder; "The Sleeping Preachers: An Historical Study of the Role of Charisma in Amish Society" by Harry H. Hiller; and "The German Journalist and the Dunker Love-Feast" by Donald F. Durnbaugh.

Travel, October 1970 (Vol. 134, No. 4) includes an article by Bill Thomas: "Amishville, U.S.A."

The Lancaster Mennonite Conference Historical Society planned a "Study of the Mennonites" for the Tuesday and Thursday evenings, March 30-April 29, 1971. The study was designed to help laymen, students, and teachers, etc., "appreciate

their heritage and better understand various Anabaptist groups of the present day." The teacher for the series was Myron S. Dietz. Guest speakers included: Ira D. Landis, Martin Ressler, Grant Stoltzfus, Amos Weaver, Howard Eastland, Isaac Clarence Kolp, Peter Dick, Clarence Fretz, Laben Breckbill, Floyd Stoltzfus, John Ruth.

The book, *Mennonite Attire Through Four Centuries*, by Melvin Gingerich, was released by the Pennsylvania German Society, on December 15, 1970. It was sponsored and approved by the Mennonite Historical and Research Committee.

The AMS Press, Inc., 56 East 13th St., New York, N. Y., 10003 has reprinted the first forty-two volumes of the *Mennonite Quarterly Review*, covering the years 1927-1968. The full-size reprint edition in library binding may be purchased for \$890.00. The bound per volume price is \$21.50.

Irvin E. Burkhardt has published a limited multilithed edition (1970) of *Reminiscences and Records of the Family of Enoch and Hannah (Eby) Burkhardt*, who were residents of Wellington County, Ontario. A copy has been deposited in the Goshen College Mennonite Historical Library.

Dr. Frank Epp, Ottawa, Canada, who has been commissioned by the Mennonites of Canada to write a history of the Mennonites in Canada, plans to spend half time on the project in 1971 and 1972. Publication of the book is scheduled for 1974, marking the 100th anniversary of the large migration of Mennonites from Russia to Canada in 1874. To date Dr. Epp and his assistants have collected eight file-cabinet drawers of materials in their basic research. These records are contained in 500 manila folders.

Marge Alexander published a feature article on the restoration of the Hans Herr House in Lancaster, Pennsylvania, in the *Pennsylvania Farmer*, June 27, 1970. The title of the article was "An Old Landmark Is Saved! Hans Herr House Being Restored."

The Mennonite Historical Library, Goshen, Indiana, and the Mennonite Historical Society Library and Archives, Lancaster, Pa., have sets of the Sugar Creek, Ohio, *Budget* on microfilm from the earliest issue of May 15, 1890, through August 1950. The issues since that date are available in the libraries in their original form. Libraries may order positive microfilm copies of these early issues of the *Budget* from Micro Photo Division, Bell and Howell, Wooster, Ohio 44691.

The National Committee for Amish Religious Freedom, of which the Reverend William C. Lindholm, Grace Lutheran Church, East Tawas, Michigan, is chairman, issued its news letter of September 23, 1967, featuring the U. S. Supreme Court Case in which the LeRoy Garber vs. The State of Kansas was featured. Enclosed with the letter was the brief prepared by Leo Pfeffer "in support of jurisdiction of National Committee for Amish Religious Freedom." It was listed as case no. 393 in which an appeal was made to upset the decision of the Supreme Court of the State of Kansas. Pfeffer's address is 15 E. 84th St., New York, New York, 10028.

Mennonite History for Juniors

HELEN ALDERFER

I have been working on a formula for *On The Line*, a paper for 9 to 14 year olds which has taken the place of *Words of Cheer* and *Junior Messenger*.

One hope I have is to include Mennonite Church history. I would like to see our writers dig deep for the experiences and faith of our forefathers. The day is past when our children can hear a person tell actual experiences from those who knew the early pioneers. Now it will need to be recorded for them. Hopefully, the written account will be able to put flesh and blood onto some of the dry bones of Mennonite history.

My vision is for articles about 800 words in length, written with the 12-year-old in mind. I am planning to include photos to accompany the articles. If the writers have photos which could be considered I would be happy to consider them. If photos cannot be found, then I will commission art to accompany them.

Such an article will depend on whatever research is available. For example, historical accounts already written, usually on the adult level, and family history and stories handed down verbally.

In many communities there have been outstanding bygone heroes of the faith. Once they were young. How did they feel about life when they were growing up? What sort of young persons were they? Are any of their experiences known? What did they make out of them?

I see as the chief goal for such an article, making people real by their life experiences. Their story told in a readable manner could inspire interest in and love of the church and its people. That is a high goal and a worthy one.

Letter from "Aunt Lina"

(From the Perry Yoder collection)

Sterling, Ohio
August 28, 1894

Miss Anna Yoder
Weilersville, O.

My Dear Anna,

May the sunshine of God's love be with you, may you fully realize and appreciate the loving favor of your heavenly Father, and may your life be an anthem of praise and devotion to Him who hath loved us and hath given himself for us. I can send you no better birthday wish than this.

You perhaps wonder why I write to you when I have an opportunity of meeting you and talking to you in Sunday School. But the S. S. hour is hardly ever long enough for me to tell my dear girls all I want to; and besides it is not all on the lesson subject. I wish you knew how I enjoy the privilege of meeting with my class. It is one of the sweetest enjoyments of the summer and we are having such grand lessons, the sweet old story about Jesus. Oh, that our lives were a continual witnessing for Him. After all His blessings and His loving favor, how can we help but rejoice in Him, and live and work for Him.

It seems to me every day brings to us so many new reasons for joy, thankfulness and consecrated living, that we can not be careful enough, and strive hard enough to *live* to the fullest extent of our powers. You know it is not always the long life that is the most successful:

We live in deeds, not years
In thoughts, not breaths
In feelings,
Not in figures on a dial.
He lives most, who thinks most,
Feels the noblest,
Acts the best.

And the time for this true thinking, noble acting, etc. is *now*: that golden moment, upon which depends so much of not only our own life, but the lives of those who are near and dear to us.

We need to be always on our guard so that we may be able to meet the tempter when he comes to us, for he will come. But I am so glad that we have such a dear Savior's example to guide us in times of trial. And I am so glad that He has provided us with so effectual a sword (the Bible) to fight Satan with. Let us always be ready to use that sword.

You know everything that we do, as the days go by, is done for eternity. Oh, let us live carefully, and let us live so close to Jesus that we

will feel like talking to Him every time we undertake any work. Let us ask His counsel in little things, for He delights to have the full confidence of His children. And He will help in the little trials and perplexities as well as the great ones. And it is so sweet to know that so loving and true a Friend as Jesus is constantly with us.

May I yet mention the necessity of having true, pure, associates. Nothing except God so ennobles our character and helps us in the Christian life as good true Christian companions. I believe God intends us to be sociable; I believe he wants us to be friendly and to have friends; but I believe we owe it to God and to ourselves to try to have noble Christians for our own trusted friends. Do not understand me to say that we must shun the erring and those who are not Christians. We can be friendly to them and try to lift them to a nobler life. But remember, by God's grace we must try to *lift them*, and not allow our Christian character to be lowered by associating with such.

The best associate, and the best guide in society however is the word of God. Let that be our constant companion, and let us follow its directions. I think no day should pass but what we should make use of some Bible passage. We may be very busy, but we are seldom so busy that we can not read one verse. And that may furnish us food for thought while at our work.

Then prayer, the "key to heaven", oh use it often. It moves the Hand that rules the world, and it helps us so much. I might give you of my experience here, but my letter is growing too long, will only say that I know God answers prayers, and even in little things as well as great ones. Of course I believe that you have experienced this for yourself.

I do not write this because I think I can bring you something new. It is only what you have perhaps often read and heard. But I thought perhaps I could in this way remind you anew of the responsibility of our lives, and the importance of living close to God. And perhaps some time in the future when I am no more near you, you may look over this letter and gain therefrom new courage, and new love for and in the Christian life.

May such be the case, and may your life be useful to the fullest extent, not only to those around you, but to God. And it *will* be if you live for God, no matter what your work may be. We sometimes long for an opportunity of doing more for the Master. I believe that He gives

us the best of opportunities just where He places us. No matter what we do, if we do it "heartily as unto the Lord" it will be approved by Him.

I must close. May this imperfectly written missive go on its intended mission in Jesus' name. Will you pray for your loving S. S. teacher.

May God bless you.

Lina Zook

In Appreciation of Herbert Hoover

(The document below, written by Alvin J. Miller, sometime Director of the American Mennonite Relief in Soviet Russia, is taken from the May 1965, *ARA Association Review*, p. 17. L.G.)

My first meeting with the late Herbert Hoover was in his Paris office in 1919 when our American Mennonites' committee conferred with him concerning European areas of needy war-sufferers.

Our Mennonite relief organization had been cooperating with the Near East Relief in Asia Minor and, on a larger scale, in the war-devastated regions of France, with the Society of Friends, in conjunction with the American Red Cross. (But) it was then decided by our young men to explore the possibility of relief activities to be conducted by the American Mennonites themselves.

Above all others, Herbert Hoover was considered best fitted by experience, temperament and religious background to advise this Mennonite committee in France on the crucial problems to be encountered in relief work. . . .

Mr. Hoover's sage advice to the Mennonite committee, including Bishop S. E. Allgyer, Roy Allgyer, J. C. Meyer and Alvin J. Miller was of utmost importance. This became very evident when the cooperation of the American Mennonite Relief with the American Relief Administration tremendously increased the effectiveness of the Mennonites in Soviet Russia during the famine there.

Affiliated with the A.R.A., the American Mennonite Relief distributed food and clothing to the neediest in its chosen areas, regardless of race or religion. To help in rebuilding the local economy the organization brought horses from Siberia, and imported from America fifty tractors and plows to enable the farmers to produce food locally.

Book Reviews

Mennonite Attire Through Four Centuries. By Melvin Gingerich. Breinigsville, Pa.: The Pennsylvania German Society. 1970. 192 pp. \$10.00. Trade Distributor: Herald Press, Scottdale, Pa.

This book provides the first comprehensive study of the history of Mennonite costume by a competent scholar. It is a beautifully executed book, handsomely printed on a glossy white paper, bound in a polka-dotted off-white coarse linen, and generously illustrated with sixty-four black-and-white pictures plus two full-page, full-color frontispiece reproductions of an Anabaptist man and woman of about 1750. This book will be a revelation to most present-day Mennonites, upsetting many a firm impression, and is a rich storehouse of information and description for the historian, anthropologist, social science teacher and other related areas of professional interest.

As a fellow member with the author on the Historical and Research Committee of the Mennonite Church, it was my privilege to read a preliminary draft of this book seven years ago. Already then I was impatient to see it published because of its pertinence to an emphasis still prominent in many sectors of the church. But it is an evidence both of Dr. Gingerich's brotherliness and thoroughness in researching his subject that he postponed publication until he was able to receive wider counsel of the brotherhood. The facts do not bear out the views held by some major sections of the American Mennonite Church. The most diligent research simply will not provide the data for an interpretation different than the one summarized so masterfully in the author's concluding chapter.

Gingerich's approach is primarily historical although, as he says, his study also surveys psychological and social factors which helped establish the Mennonite mores in America. The work is not a theological treatise on the biblical teachings concerning simplicity, though the book does present sympathetically the Mennonite rationale for nonconformity to those dress patterns which to them represented or fostered non-Christian values and witness.

The discovery made, as costume practices and standards are meticulously examined, returns again and again almost like a refrain: namely, that Mennonites from their beginning and until about one hundred years ago believed and taught that the principles of simplicity could be

preserved without uniformity and without legalistic approaches of any kind. Then between 1865 and 1950 no less than 230 resolutions were passed in the district and general conferences concerning nonconformity in dress. Many of these called for the wearing of a specifically fashioned garb. It should be said in all fairness that this reaction was in response to the irreversible loss of both the German language and of geographical isolation.

An enlightening analysis is made of the anti-necktie movement which includes a vigorous statement made by John F. Funk, the editor of the unofficial church organ, *The Herald of Truth*. This analysis brought to this reviewer's memory the time in Ohio in 1947 when he was asked by the trio of bishops that ordained him (O. N. Johns, E. B. Frey, and A. J. Steiner) to agree not to wear a necktie and to wear the plain coat. He did not broach a review of this request until ten years later when he raised the question with his bishop at that time, D. D. Miller of Berlin, Ohio, whether he might be given the liberty to wear a lapel suit while attending the Mennonite World Conference in Karlsruhe, Germany. Permission was somewhat reluctantly granted.

Throughout this discussion of Mennonite costume, the historical facts testify not to uniformity but rather to an unmistakable emphasis on simplicity while wearing the prevailing garments of general society. This is the Mennonite costume history in a nutshell except in a few conferences and only for the past century.

By the time this reviewer reached page 140 and the discussion of hosiery and footwear it occurred to him that what is said about anklets, namely, "With the growing popularity of anklets, the Lancaster Conference ruled against them in 1943", could have been said about several different conferences about a variety of article of dress. The Mennonite Church seems to have been on the run from worldliness and for its own identity. It appears in retrospect that we differed at times from the world, not out of concern for modesty and simplicity, but out of a penchant to be different. In fact when it was the style in the late forties for women's dresses to be longer, one Ohio Bishop counseled his congregations not to lengthen their dresses since this would be to follow the worldly fashion!

In connection with the discussion of Mennonites and jewelry, this reviewer also recalled vividly his own mother's deciding at the time of his

ordination in 1947 to no longer wear her wedding band. She had worn it ever since her marriage more than twenty years before and had been a member in good standing in the Oak Grove Church near Smithville, Ohio all the while. In several instances Gingerich cites this same congregation as one responding to change in ways that manifested the more brotherly approach of patience and tolerance. It was in this same congregation that the widely known and beloved deacon C. Z. Yoder served and wore a goatee until his death in 1939.

The 34 pages of appendices provide a significant amount of additional material on such matters as the clothing regulations of certain European nations: costume in the Palatinate, Mennonite costume in South America, and costume practices among the Hutterites. The Index is excellent; however, there is no bibliography. The publisher is to be commended for printing the footnotes at the bottom of the same page on which the reference is made.

The evolution of the Mennonites from an aggressive, evangelical people to a quiet and somewhat fearful people is an instructive story of what a group is likely to do in response to an impending loss of identity in a new world as the earlier barriers of isolation and language are gradually lost. Dress then becomes a final stronghold against absorption by the surrounding society and the sanctions enforced become even more critical and numerous.

—Gerald C. Studer

Faith in Ferment. By Samuel Floyd Pannabecker. Newton, Kansas. Faith and Life Press. 1968. 385 pp. \$6.50.

This history of the Central District Conference of the General Conference is a model for the writing of the history of other districts both in its clarity and in its meticulousness of detail without being tedious. It tells a story of many unions—certainly an appropriate emphasis for this day of mergers and ecumenical spirit. It is astonishing however to learn in an early chapter that Swiss Amish and Mennonites refused to travel to America in the same boats! It becomes clear in this account that the churches that eventually formed the General Conference entertained many views and practices about thirty years ahead of the (Old) Mennonite Conferences. The book contains many helpful charts and illustrations.

—Gerald C. Studer

MENNONITE HISTORICAL BULLETIN

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GALLOWS MILL, MENERINGHAUSEN, GERMANY

Galgenmühle, (Gallows Mill), is located at the outskirts of Mengerlinghausen, about thirty miles west of Kassel, Germany. Mengerlinghausen was the location of an Amish community in the nineteenth century. The Swartzendruber (Schwartzendruber) family owned and operated this mill for a number of years. When they came to America they again owned and operated mills. See the article below on Mengerlinghausen. M.G.

Mengerlinghausen

MELVIN GINGERICH

The Swartzendrubers in Iowa and other places who are descendants of Jacob Swartzendruber (Schwarzen-druber), 1800-1868, have kept in the consciousness of their family the place name *Mengerlinghausen*, for it was from this place that their ancestor emigrated to America in 1833. This German city was located in Waldeck, a small principality between Westphalia on the north and west and Hesse-Nassau on the south and east. It remained independent until 1867 when Prussia took over the administration of the principality, but the prince remained on his throne until 1918. The capitol of this 407 square-mile principality was Arolsen.

Only three kilometers southwest from Arolsen is Mengerlinghausen.

The descendants of Jacob J. Swartzendruber also associated Mengerlinghausen with the place Galgenmühle (the Gallows Mill), for the Swartzendruber family operated this mill. Since World War II a considerable number of the family when visiting Europe have journeyed to Mengerlinghausen and the Galgenmühle.

The history of the mill needs some clarification. According to Frederick Swartzendruber's record (son of Jacob J.), his grandfather Christian Schwarzen-druber married Simon Roth's daughter Catharina who lived at the Gallows Mill (Galgenmühle) near Mengerlinghausen. After their son Jacob was married they lived at the mill Hafersack, also at Mengerlinghausen. Amos Gingerich in his book *The Faith and Life of the Family of Frederick Swartzendruber and Sarah Yoder* states that Jacob and his wife Barbara (Oesch) Guengerich moved from the Hafersack

Mill to the Gallows Mill where their six children were born. There they lived until they emigrated to America. It is my impression that the Gallows Mill was in the possession of the Roth family and that by the marriage of the Swartzendruber family and the Roth family the former eventually came into possession of the mill.

Visitors hunting for the mill sometimes have difficulty in finding it. Mengerlinghausen is on Highway 252, which runs north and south. It is approximately forty eight kilometers west of Kassel (Cassel). The mill is outside the city, perhaps a mile, but one must go through a viaduct in order to get on the other side of the railroad tracks to reach this destination.

The last time I visited the mill the family living there again explained

(Continued on Next Page)

MENGERINGHAUSEN

(Continued from Page 1)

to me that the present mill structure is not the original one for it was greatly damaged by fire many years ago and had to be rebuilt on the old foundation. A family in the community has a picture of the old mill as it appeared in the days when the Swartzendruber were in possession of it. I hope to be able to obtain a copy of the picture. They also told me that the mill race and dam are unchanged from the time of the Swartzendruber.

In the summer of 1970 the Dr. Fred Swartzendruber family of Sarasota, Florida, visited Mengerlinghausen and stayed in the near-by guest house overnight. Dr. Fred is the sixth generation of Swartzendruber, beginning with Christian. The writer of this article is also a sixth generation descendant.

For a more complete description of the Waldeck Amish Mennonite communities, the reader is referred to H. S. Bender's article on "Waldeck" in Volume IV of *The Mennonite Encyclopedia*. This article points out that most families of Amish descent who bear the name Gingerich, Swartzendruber, Schönbeck, Otto, Brenneman, Bender, and Shetler, as well as some Roths had their ancestry in the Amish communities of Waldeck and bordering principalities. Originally they were Swiss, but after various migrations they came to this area of Germany. From here they went to Somerset County, Pennsylvania; Garrett County, Maryland; Waterloo County, Ontario; Fairfield County, Ohio; Johnson County, Iowa; and other places. Some of those who carry these names remain in the area west of Cassel, Germany, but they are no longer members of the Amish or Mennonite faith.

The Swartzendruber brought with them to America their interest in milling. After they settled in Garrett County, Maryland, they operated a mill in their community. It is my impression from family tradition that they built the mill race and the dam as well as the mill. Over thirty years ago I visited the site and was told the story of the mill by a local historian. Near Joseph Swartzendruber's home in Johnson County, Iowa, on Deer Creek, the relatives built a mill that

I recall visiting as a boy. Joseph was the son of Jacob Swartzendruber.

Just as they served their community in Mengerlinghausen, the Swartzendruber family established the milling business in American communities. In the present generation, Edwin and his son Glen are operators of the Manson Grain Elevator, Manson, Iowa, as well as of several other elevators in the area. Edwin's brother Henry operates a grain elevator in Thor, Iowa.

Extra copies of the 1960-69 index of the MHB can be ordered from the editor for 50 cents each.

News and Notes

Philipp Jakob Spener's *Pia Desideria* is now available for the first time in English translation. Spener, who grew up during the devastating Thirty Years War (1618-1648), saw the need for church reform, and set his concerns on paper in 1675. This volume is highly significant in light of such pietistic influence as that of Spener's upon the history of Mennonitism during the eighteenth century. The volume is available from the Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo., 63118.

A Frederick Schwarzenruber Letter*

October 13, 1893

Herewith I am sending you, brother George, and Samuel Güngerich, this writing for corrections and completion, not for the praise of men but for the honor of the Lord, and to remind us of our short stay here [on earth] and of our unavoidable death [which should be understood in relationship to] our arrival in this world; therefore we have presented below the year of death right after the year of birth.

For our hope is in Christ not only in this life, otherwise we would be the most wretched of all people. Thus, to be born, and [the state of] our natural life are not the only purpose of our being here, but also to believe in Christ so that just as he lived and died on Earth in order not to — to die, but he suffered: For us he died on the cross, died for our sake and was buried in order also to arise on the third day according to Scripture.

Thus our dying is the most important part of our life, for dying ends the pilgrimage on earth; after it begins the time that is eternal; and just as Christ arose from the dead, so also he will waken all those who are asleep in Christ and take them with him into the clouds to meet the Lord, and they will be with the

Lord. (I Cor. 15, I Thess. 4:17.) But note carefully Rom. 6:4, where it says, "Just as Christ was raised through the glory of the Father, so we too shall walk in a new life."

Thus, my beloved blood-relatives, from all these very important Bible verses it is clear that the God-fearing and not the ungodly are to come to God. This much from me, F. Schwarzenruber, to you my many and beloved relatives.

Grandfather Christian Schwarzenruber was born in 1765 and died in 1819. He was married to Catharina, Simon Roth's daughter, who lived in the so-called Gallows Mill near Mengerlinghausen in the principality of Waldeck, Germany. Christian and Catharina, living at the mill Hafersack in the town of Mengerlinghausen, left three children, namely, Christian, born in 1798 and died October 14, 1851, at the age of 53 years, eleven months, fourteen days; and Jacob, born in 1800 died in 1868; and Magdalena, born in 1811 and died in 1892.

Christian left three children. His first son, Christian, born in Mengerlinghausen in 1833; and Sophia, but she died unmarried; and Jacob born about 1840 in Sommerset County, Pennsylvania. Christian died in — and left — children. Sophia died single. Jacob visited us this summer in Iowa in 1893, and has — children and lives near Berlin, Sommerset County, Pennsylvania.

Here it must be noted that in 1833 Jacob Schwarzenruber with his family emigrated to America, to Sommerset County, Pennsylvania. Jacob, Christian's second son, was

(Continued on Next Page)

*Frederick Schwarzenruber was born March 5, 1825, in Germany, and died July 5, 1895, in Johnson County, Iowa, where he had long been a leader in the Amish Mennonite Church. For the story of his life see *The Faith and Life of the Family of Frederick Swartzendruber and Sarah Yoder*, by Amos Gingerich (1958, no place or publisher listed). Schwarzenruber was the ancestor of Sanford C. Yoder, Simon Gingerich, and other prominent Mennonite leaders.



THE THIRD TOWN HALL IN MENERLINGHAUSEN

The third town hall in Mengerlinghausen, Germany, was built in 1532 and razed in 1850. This building must have been a familiar spectacle to the members of the Amish community who lived in the area. Members of the Schwartzendruber and Guengerich families left Mengerlinghausen on May 9, 1833. Here is their account of their departure: "Our departure was delayed until 2 o'clock in the afternoon. But now the wagon with mother, the children and the baggage drove off and went through Mengerlinghausen, where a curious crowd which stood and looked out of the windows, wished them an obliging farewell and a happy journey." M.G.

SCHWARZENDRUBER LETTER

(Continued from Preceding Page)

born in 1800, was married to the widow of Peter Güngerich about 1819 or '20. Peter Güngerich died about 1815 or '16 and left mother with three children, namely Jacob, Daniel and Susanna; the last one died at perhaps one year of age.

The widow took possession of the three children's inheritance, the old Gallows Mill, which Peter Güngerich had bought before his death and now was passed on to the children, and after the death of the child the mother inherited the child's share. Thus the mother and her two sons were the real owners of the Gallows Mill.

Jacob, born in 1800, and married to Widow Güngerich, living at the Gallows Mill. Their children, Joseph, 1821; Anna, 1823; Friederich, 1825; Christian, born 1827; and George, born 1830.

Here follows first the memory of the oldest two sons of our mother,

namely Jacob P. Güngerich, was born in 1812 and married to Maria Güngerich, her second cousin, about 1835. He died at the age of 76 (1888) and his wife sometime later, likewise at age 76. Daniel P. Güngerich, born 1814 and married to Susanna Miller, daughter of the bishop of Sommer-set County, Pennsylvania.

Daniel left the following children: Samuel, born August 25, 1836; and Barbara, born January 23, 1840; and Jacob, born June 15, 1843; and Elisabeth, born April 3, 1857; and Johannes P., born August 15, 1850. Christina, born August 28, 1845 died August 11, 1846. Mariann, born May 3, 1849 died September 3, 1849.

The descendants of Jacob, our father, continued: Joseph, the oldest son, born in 1821; married to Barbara Brenneman. Their children are Jacob, Daniel, Joel, Solomon, George, Noah, Gideon, Maria, Anna, Elisabeth. Jacob, born — and has —.

In Honor of Robert Friedmann

On December 18, 1970, Western Michigan University's Board of Trustees reached a decision to name its new six-story faculty office building in honor of the late Dr. Robert Friedmann. Friedmann, who had been on the WMU faculty from 1945 to 1961, died last July 28 at the age of 79.

The Kalamazoo Gazette (Dec. 19, 1970) adds the following commentary: "[Friedmann] taught the first actual religion courses on Western's campus, along with the first philosophy classes.

"Dr. Friedmann was an internationally recognized authority on the Anabaptist movement and was a major contributor to the *Mennonite Encyclopedia*. He authored some 100 articles on Anabaptists."

Most Mennonites remember Dr. Friedmann as the Anabaptist scholar who had to flee his native land of Austria, finding a new home in the New World among the Mennonites. He was a member of the Goshen Eighth Street Mennonite Church.

News and Notes

A Preliminary Guide to Church Records Repositories was issued by the Society of American Archivists in 1969 and may be ordered for \$2.00 from Dr. A. K. Johnson, Treasurer, S.A.A., P. O. Box 7993, Atlanta, Georgia 30309. The 107-page book was compiled by August R. Suel-flow, Concordia, Historical Institute, St. Louis, Mo.

Descendants of Jacob J. Petersheim and Anna Yoder From 1853 to 1969 was compiled by Tobie E. Petersheim, Route 2, Haven, Kansas 67543, from whom it may be ordered, and by William Jay Yoder, Independence, Iowa. Jacob J. Petersheim was born in Cambria County, Pa., Sept. 12, 1853. He was married in Johnson County, Iowa, in 1878. They were both of Amish faith.

An Anabaptist Festival will be held at Goshen College October 22-30, 1971.

MHB INDEX SUPPLEMENT

The *Index* promised last October in the *MHB* has been published as a supplement to the July 1971 issue. It is published separately, to be included or bound after the October 1969 issue. In view of the *Index Supplement*, the July and October issues will be shortened to four pages each.

Book Reviews

Nestor Makhno, the Life of an Anarchist. By Victor Peters. Winnipeg, Canada: Echo Books. 1970. 133 pp. Paperbacked \$3.75.

Dr. Victor Peters' study of a Russian Robin Hood of the latter teen years of this century is particularly timely in view of the increasing violence and creeping tendency toward lawlessness in North America and other parts of the world. The deterioration of law and order has, from time immemorial, created a vacuum that is often filled by persons who respond in a manner that can only be called anarchy.

The author is a professor of history at Moorhead State College in Minnesota. The Foreword to this monograph is written by Senator Paul Yuzyk, Professor of Soviet History at the University of Ottawa in Canada.

Dr. Peters is well qualified both by family heritage and academic training to present an authentic and interesting account of Makhno. He is of German-Mennonite parentage and comes from the region where Makhno rose like a meteor and shined for a brief time during his fearful leadership as *Batko* (Little Father) of this experiment in anarchism. The uncertainty, evident in the *Mennonite Encyclopedia* article on Makhno (sic) as to the place of Makhno's death is resolved in favor of Paris, France, where Makhno died virtually unknown and friendless in 1934 of complications involving old wounds and tuberculosis.

Makhno was a dashing adventurer—ambitious, resourceful, fearless, impulsive, and given to flashes of both unexpected kindness and unpremeditated cruelty toward those who crossed his path. He ruled supreme, though not unchallenged, over a sizable area of the Ukraine—one of the two areas hardest hit by the Civil War and occupied by a large number of Mennonites. He had served in his youth as a cattle herder on the estates of wealthy Mennonite landowners, and while hundreds of Mennonites were murdered and their property confiscated and their women and girls raped by Makhno's army, Peters also documents several cases of Makhno's kindness toward certain Mennonites with whom he had had a good relationship in earlier years.

Makhno's army has been variously estimated to have involved as high as 100,000 men but in commanding an army of free-wheeling ruffians, the figures can vacillate constantly. The author vigorously insists that Makhno was not anti-Semitic, and this is undoubtedly true for him personally but may not necessarily have been true for his army.

An anarchist enjoys a rule by fear only, and he tends to gather into his loose government many as independent and as ruthless as himself.

Peters does not detail as terrible a picture of the Makhno army's forays into Mennonite communities as some other Mennonite historians have done. But then Peters is not focusing so much on the Mennonite story as on the Makhno story and as such must in all fairness delineate it in a wider context. *Batko's* vengeance was meted out against all property owners without consideration for any distinctions since he was above all a champion of the poor and landless peasants.

A couple Jewish members of the Makhnovotse served as his "theoreticians", and this may account for and authenticate Peters' vigorous denial of Nestor's anti-Semitism. In this case as in anarchism generally the political/social theory is not one doctrine but many, and is more an emotional state of mind than a movement. Since it is dominated by a penchant for freedom and a denunciation of coercion and injustice, it can never be more than a general line of agitation which can never develop a stable and coherent political program.

Mennonite readers will find of especial interest the locating and interviewing by the author of a Mennonite woman who was formerly a nurse at the Danzig City Hospital, and who to her surprise found Makhno among her patients on one occasion when she treated those the police brought in, in connection with their regular checking of transients for communicable diseases. Makhno spoke no German and Sister Franz recalled no details except that he was a very sick man. Makhno was on his way from Poland via Danzig and Berlin to his ultimate residence in Paris at the time of this encounter.

Makhno's funeral was attended by about 500 mourners of French, Italian, Spanish, and Russian anarchists and revolutionaries, but by only two Ukrainians: his wife and daughter. One of his closest associates revealed that "His greatest fault was certainly the abuse of alcohol" and his second flaw, his shameful behaviour toward women. At no time did Makhno have close friends. His own followers lived in constant fear of him.

It is strange that Makhno should have been buried in the same cemetery in Paris as Heloise and Abelard, Moliere, Balzac, Chopin, and Sarah Bernhardt. Makhno was only 45 years old when he died of drink, disappointment and tuberculosis. He left to the modern world nothing better than a legacy of guerilla tactics that serve as a model for partisan revolutionary operations in

many parts of the world. A map, several illustrations, an appendix of valuable additional documents, and an index add to the usefulness of this book.

—Gerald C. Studer

Horsch Essay Contest

The 1969-70 awards have recently been announced for classes I and II of the John Horsch Mennonite History Essay Contest.

CLASS I

First: "The Mennonite Church and the American Negro," by John Denny Weaver.

Second: "Summary and Critique: 'Foundation of Christian Doctrine', [in] The Complete Writings of Menno Simons," by Newton Edmund Williams.

Third: "The Life of a Church Leader: Christian M. Nafziger," by Norman Lyndaker.

CLASS II

First: "Pressures affecting the Mennonite German-Americans in Central Kansas during World War I," by Donald C. Holsinger.

Second: "Oscar Burkholder (1886-1956)," by Norma J. Shantz.

Third: "Birth and Development of the Alsace Manor Mennonite Church," by M. Virginia Musser.

Class I authors all attended The Associated Mennonite Biblical Seminaries, Elkhart, Indiana. In Class II Holsinger was a student of Bethel College, North Newton, Kansas; Shantz and Musser, of Eastern Mennonite College, Harrisonburg, Virginia.

—Leonard Gross,
Contest Manager

MENNONITE TOAST

Beat up three eggs well, add a pint of sweet milk and a pinch of salt; cut slices an inch thick from a loaf of baker's bread, remove crust, dip slices into the eggs and milk; fry like doughnuts in very hot lard or drippings, till a delicate brown; butter and sprinkle with powdered sugar, and serve hot.—Mrs. J. P. Rea.

(From *Practical Housekeeping*, (Buckeye Publishing Co., Minneapolis, Minn.) 1884, p. 35. This book originated in Ohio, and was first published in 1881.—Wilmer D. Swope.)

Melvin Gingerich has been appointed the director of a Mennonite Information Center to be established at the Germantown Mennonite Church in Philadelphia.

MENNONITE HISTORICAL BULLETIN

The *Mennonite Historical Bulletin* is published quarterly by the Historical and Research Committee of Mennonite General Conference and distributed to the members of the Mennonite Historical Association. **Editor:** Leonard Gross; **Co-Editor:** Gerald C. Studer; **Associate Editors:** Lorna Bergey, Ernest R. Clemens, Melvin Gingerich, Irvin B. Horst, John A. Hostetler, Ira D. Landis, Herman Ropp, John S. Oyer, Grant M. Stoltzfus, Wilmer D. Swope, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$25.00 or more per year) may be sent to the editor. Articles and news items should be addressed to the editor, Leonard Gross, 1700 S. Main Street, Goshen, Indiana, 46526.

Vol. XXXII

SUPPLEMENT TO ISSUE No. 3

July, 1971

INDEX TO VOLUMES XXI-XXX (1960-1969)

Elizabeth Bauman

Explanation: Authors and subjects are listed alphabetically in boldface print, followed by the title of the pertinent article or feature. The title of the article is followed by the name of the author, volume number, issue number, page, and date of issue in that order, except that the author's name is not repeated if it happens to be the index entry. Research news and notes occur throughout the issues and are indicated in the index in one entry, "News and notes. *Passim*." Book reviews have been grouped under the entry "Books reviewed." The word "Reviews" after an author's name locates book reviews by this person. Abbreviations used: Ja—January; Ap—April; JI—July; O—October.

AEBY, Jacob

A letter from Gentry County, Missouri [to John F. Funk]. XXIX:4:7 O 1968.
Mennonites in Gentry County, Missouri, 1878. XXII:4:6, 7 O 1961.

ALCOHOL

Alcohol among the Columbiana County, Ohio, Mennonites. Wilmer D. Swope. XXI:1:2 Ja 1960.

ALSATIAN Amish couple

Portrait. XXIX:1:1 Ja 1968.

AMISH Mennonites

Alberta

A history of the Sunday school, Salem Mennonite Church, Tofield, Alberta. Edgar Boettger. XXII:2:2, 8 Ap 1961.
Recollections of fifty years: the Salem Congregation (1910-1960). Adeline Burkholder. XXII:2:3 Ap 1961.

Arkansas

Two mementos. Letter from Arkansas. D. H. Bender. XXIV:3:6 JI 1963.

Illinois

Historical sketch of early Amish settlers. L. A. Miller. XXIX:4:6, 7 O 1968.

History of the Arthur Amish Mennonite Church. Orva Helmuth. XXII:4:3-5 O 1961.

A note on the Diener-Versammlung of 1866. Melvin Gingerich. XXII:4:2 O 1961.

Indiana

Amish early settlers in Goshen [In.] area. XXIX:3:4 JI 1968.

Clinton Frame Amish Mennonite Church young people. Portrait. XXVI:3:1 JI 1965.

The ordained men from Indiana and Michigan who attended the Diener-Versammlungen 1862-1878. XXVI:1:4 Ja 1965.

Iowa

Noah D. Yoder (1842-1921), Iowa pioneer. Miriam Ropp. XXVIII:4:1-4 O 1967.

An old letter on Mennonite aid. XXI:4:4 O 1960.

Personal reminiscences. Evan J. Miller. XXVI:3:4, 5 JI 1965.

Maryland

The Mennonite Church at Long Green, Maryland. Dorothy Umble. XXII:1:5, 8 Ja 1961.

Nebraska

Nebraska Amish Mennonites and war bonds in World War I. XXX:1:4, 5 Ja 1969.

Ohio

An Amish church letter. XXVI:3:6, 7 JI 1965.

Amish Mennonite young women at West Liberty, Ohio. Portrait. XXVIII:2:1 Ap 1967.

An Amish minister's certificate. John Umble. XXII:3:7 JI 1961.

A brief history of the Lockport Mennonite Church. XXV:2:7, 8 Ap 1964.

The Civil War and the Wayne County Mennonites. Dorcas Steffen. XXVI:3:1-3 JI 1965.

An early experience with graded lesson materials. John Umble. XXIV:4:1, 2 O 1963.

Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:2 Ja 1965.

Indians barter with Ohio Amish family. Wilmer D. Swope. XXIII:1:3 Ja 1962.

A list of Amish ministers in [Oh., Il., Ia.] 1849. Melvin Gingerich. XXVI:3:7 JI 1965.

The Oak Grove Mennonite Church. Mrs. Cletus Kurtz and Mrs. David Sommer. XXIV:4:6, 7 O 1963.

Origin and growth of our Sunday School. David Plank. XXV:1:1, 2 Ja 1964.

Pennsylvania

Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:2 Ja 1965.

Founding of the Amish settlement in Lawrence County, Pa. Sel. by Wilmer D. Swope. XXII:2:5 Ap 1961.

History of the Valley View Amish-Mennonite Church. Elmer Yoder. XXV:2:6, 7 Ap 1964.

Northkill Amish marker. XXII:1:2 Ja 1961.

A Shem Zook letter. Melvin Gingerich. XXIII:1:3 Ja 1962.

AMISH Mennonites (Old Order)

Amish genealogies to be included in composite computer index. Beulah Hostettler. XXX:2:4-7 Ap 1969.

A recent letter [from Alan C. Reidpath re. Amish, Hutterites, and the plain way]. XXVIII:2:6 Ap 1967.

The Old Order Amish settlement at Nap-panee, Indiana: Oldest in Indiana. James E. Landing. XXX:4:5 O 1969.

The Old Order that does not change [Ia.]. Alex R. Miller. XXVII:4:4-6 O 1966.

The Old Order Amish in Mexico. James E. Landing. XXX:4:6, 8 O 1969.

AMSTUTZ, C. N.

Bishop, C. N. Amstutz: [Ohio] church and community leader. James O. Lehman. XXX:4:1-3 O 1969.

AMSTUTZ, Cleophas and Caroline (Lehman)

Portrait. XXX:4:1 O 1969.

ANABAPTISM

Bibliography of European manuscripts. Delbert Gratz. XXVI:3:6 JI 1965.

Dirk Phillips. William Keeney. XXII:4:8 O 1961.

Dutch Anabaptists in the 16th century. Engraving. XXI:2:1 Ap 1960.

Two Rauschenbusch-Horsch letters. XXVIII:1:7 Ja 1967.

ARCHIVES of the Mennonite Church, Goshen, Indiana

Accessions. Melvin Gingerich. XXIII:2:8 Ap 1962; XXVI:1:8 Ja 1965.

Annual report. XXV:4:4-6 O 1964.

Archives expands. Melvin Gingerich. XXX:1:3 Ja 1969.

Dedicatory program of Historical and Research Center. XXI:1:3 Ja 1960.

Minutes of the June 3-4, 1960, meeting of the Historical and Research Committee. XXI:4:3, 4 O 1960.

A new home for the Archives. Melvin Gingerich. XXI:1:1, 8 Ja 1960.

The 1959 meeting of the Historical Committee. XXI:1:6, 7 Ja 1960.

Archives of the Mennonite Church, Goshen, Indiana. Photograph. XXI:1:1 Ja 1960.

ARTHUR Amish Mennonite Church, Arthur, Il.

History of the Arthur Amish Mennonite Church. Orva Helmuth. XXII:4:3-5 O 1961.

ARTISTS

Jacob Eichholtz (1776-1842). Melvin Gingerich. XXIII:3:1 JI 1962.

AS others see us

XXI:1:1 Ja 1960; XXII:2:6 Ap 1961.

AUGSPURGERS

A note on the Butler County, Ohio, Augspurgers. Melvin Gingerich. XXII:1:2, 3 Ja 1961.

BAER, Johannes

An old Ontario letter [to Jacob Groff et al.]. XXVIII:4:4, 5 O 1967.

BAPTISM

A Christian Brand letter [to Christian Graber, 1855]. XXVI:3:6 JI 1965.

BARKEY, Joseph

Obituary of Joseph Barkey. Sel. by John D. Grove. XXX:2:4 Ap 1969.

BAUER, Royal

J. N. Kaufman: A personal tribute. XXVIII:1:7 Ja 1967.

BAUMGARTNER, David

Old letters concerning Sonnenberg. XXIV:2:1-3 Ap 1963.

BEAM, C. Richard

Where is Pennsylvania German spoken? XXVII:2:6 Ap 1966.

BEAN, Warren G.

Warren G. Bean, 1866-1949. James Halteman. XXIV:1:3, 4 Ja 1963.

- BEIDLER, Hoke**
No rights for Mennonites. XXVI:2:4 Ap 1965.
- BENDER, Daniel H.**
Bender family history. XXVII:3:2,3 JI 1966.
Two mementos. XXIV:3:6 JI 1963.
- BENDER family**
Bender family history. Daniel H. Bender. XXVII:3:2,3 JI 1966.
- BENDER, Harold S.**
Harold S. Bender (1897-1962). Melvin Gingerich. XXIV:1:6 Ja 1963.
- BENDER, Rhoda**
The Dutch had a name for him. XXIV:3:6,7 JI 1963.
- BERGEY, Gilbert and Angeline**
Portrait. XXIX:2:1 Ap 1968.
- BETHEL Church of God, Wayne County, Oh.**
Bethel Church of God, Wayne County, Ohio, 1833-1893. XXIV:1:2 Ja 1963.
- BETHEL Mennonite Church, Belton, Mo.**
Belton, Missouri. J. E. Hartzler. XXIV:2:5 Ap 1963.
- BETHEL Mennonite Church, Garden City, Mo.**
Bethel Church, J. B. Smith. XXVIII:3:2,3 JI 1967.
- BICKEL, Paul J.**
Sunday at the Old Order Mennonite meeting house. XXIII:4:4,5 O 1962.
- BIXLER, John**
Family portrait. XXVI:1:1 Ja 1965.
- BLenheim Mennonite Church, New Dundee, Ontario**
History of the Blenheim Congregation. XXIX:1:5,6 Ja 1968.
- BLOOMING Glen Mennonite Church, Blooming Glen, Pa.**
History of the Blooming Glen Mennonite Church. Judith Rae Schmell. XXIV:2:6-8 Ap 1963.
Photograph. XXIV:2:6 Ap 1963.
- BLOSSER, Abraham**
Memories of Abraham Blosser's printing business. P. J. Blosser. XXI:2:2,3 Ap 1960.
- BLOSSER, Noah and Mary**
Portrait. XXX:2:1 Ap 1969.
- BLOSSER, P. J.**
Memories of Abraham Blosser's printing business. XXI:2:2,3 Ap 1960.
- BOETTGER, Edgar**
A history of the Sunday school, Salem Mennonite Church, Tofield, Alberta. XXII:2:2,8 Ap 1961.
- BONTRAGER, John P.**
John P. Bontrager (1872-1949). Carol Nafziger. XXIII:3:3,5 JI 1962.
- BOOKS reviewed**
Armour, Rollin Stely. *Anabaptist Baptism: A Representative Study*. John S. Oyer. XXVIII:1:8 Ja 1967.
Arnold, Eberhard et al. *Eberhard Arnold*. Gerald C. Studer. XXIX:1:6,7 Ja 1968.
Arnold, Eberhard. *Salt and Light*. Gerald C. Studer. XXIX:2:7,8 Ap 1968.
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Augsburger, Myron S. *Principles of Biblical Interpretation in Mennonite Theology*. Gerald C. Studer. XXVIII:4:8 O 1967.
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Bennett, John W. *Hutterian Brethren*. Gerald C. Studer. XXX:1:7,8 Ja 1969.
Brunk, Harry Anthony. *History of Mennonites in Virginia*. John A. Lapp. XXI:1:7,8 Ja 1960.
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Gerrish, B. A., editor. *Reformers in Profile, Advocates of Reform 1200-1600*. Gerald C. Studer. XXX:1:6 Ja 1969.
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Greiser, Orland R. and Ervin Beck, Jr. *Out of the Wilderness: A History of the Central Mennonite Church*. John Umble. XXII:2:8 Ap 1961.
Gritsch, Eric W. *Reformer Without a Church*. Gerald C. Studer. XXIX:4:7,8 O 1968.
Gross, Paul S. *The Hutterite Way*. Gerald C. Studer. XXVII:2:7,8 Ap 1966.
Haverstick, John. *The Progress of the Protestant*. Gerald C. Studer. XXX:1:6 Ja 1969.
Horst, Samuel. *Mennonites in the Confederacy*. Gerald C. Studer. XXVIII:4:8 O 1967.
Hostetler, John A. *Amish Society*. Grant M. Stoltzfus. XXV:2:8 Ap 1964.
Hostetler, John A. *Hutterite Life*. Nelson P. Springer. XXVII:3:7 JI 1966.
Hostetler, John A. *The Hutterites in North America*. Gerald C. Studer. XXIX:1:7,8 Ja 1968.
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Kennel, Leroy E. *Mennonites, Who and Why*. Gerald C. Studer. XXV:1:8 Ja 1964.
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Klassen, William. *Covenant and Community*. Gerald C. Studer. XXX:1:6,7 Ja 1969.
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Lasserre, Jean. *War and the Gospel*. Gerald C. Studer. XXIV:2:8 Ap 1963.
Lehman, James O. *Sonnenberg — A Haven and a Heritage*. Gerald C. Studer. XXX:3:8 JI 1969.
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Oyer, John S. *Lutheran Reformers Against Anabaptists*. Gerald C. Studer. XXVII:1:8 Ja 1966.
Pellman, Hubert R. *Eastern Mennonite College, 1917-1967*. Gerald C. Studer. XXIX:3:8 JI 1968.
Peters, Victor. *All Things Common, The Hutterian Way of Life*. Gerald C. Studer. XXVII:2:8 Ap 1966.
Pollock, J. C. *The Faith of the Russian Evangelicals*. Gerald C. Studer. XXVI:2:8 Ap 1965.
Redekop, John H. *The American Far Right*. Gerald C. Studer. XXX:3:7,8 JI 1969.
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Schreiber, William I. *Our Amish Neighbors*. Gerald C. Studer. XXIV:1:7,8 Ja 1963.
Schrock, Alta Elizabeth. *The Miller Story and Joel B. Miller, 1811-83, Catherine Brenneman, 1813-70, Genealogy*. Melvin Gingerich. XXII:3:8 JI 1961.
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Shetler, Sanford G. *Two Centuries of Struggle and Growth, 1764-1963. A History of Allegheny Mennonite Conference*. Gerald C. Studer. XXV:4:7 O 1964.
Shumway, George. *Conestoga Wagon, 1750-1850*. Ira D. Landis. XXV:4:7,8 O 1964.
Smith, C. Henry. *Mennonite Country Boy: The Early Years of C. Henry Smith*. John Umble. XXIV:3:8 JI 1963.
Smith, Elmer Lewis. *The Amish Today*. Ira D. Landis. XXIII:3:8 JI 1962.
Sorensen, Virginia. *Plain Girl*. Nancy Fisher. XXI:1:8 Ja 1960.
Stoll, Joseph. *The Lord Is My Shepherd*. Gerald C. Studer. XXVII:4:8 O 1966.
Stoltzfus, Grant M. *Mennonites of the Ohio and Eastern Conference*. Gerald C. Studer. XXX:4:7,8 O 1969.
Stoltzfus, Nicholas. *Worth Dying For*. Gerald C. Studer. XXVIII:2:8 Ap 1967.
Stoltzfus, Nicholas. *Worth Dying For*. J. A. Hostetler. XXVII:3:8 JI 1966.
Studer, Gerald C. *Christopher Dock: Colonial Schoolmaster*. J. Lester Brubaker. XXIX:2:7 Ap 1968.
Suter, Mary Eugenia. *Memories of Yesterday*. Grace Showalter. XXI:2:4 Ap 1960.
Swartzendruber, Mrs. Crist. *Family History of John V. Tice, Including His Immediate Ancestors and His Descendants*. Melvin Gingerich. XXIII:4:8 O 1962.
Swomley, John M. *The Military Establishment*. Willard H. Smith. XXVI:3:8 JI 1965.
Toews, Abraham P. *American Mennonite Worship. Its Roots, Development and Application*. Melvin Gingerich. XXII:3:8 JI 1961.
Toews, Abraham P. *The Problem of Mennonite Ethics*. Gerald C. Studer. XXVI:3:8 JI 1965.
Toews, John B. *Lost Fatherland*. Gerald C. Studer. XXIX:1:8 Ja 1968.
Umble, John. *One Hundred Years of Mennonite Sunday Schools in Logan County, Ohio*. Melvin Gingerich. XXV:1:3 Ja 1964.
Unrau, Ruth. *Who Needs an Oil Well?* Gerald C. Studer. XXX:1:8 Ja 1969.
Vogt, Esther Loewen. *Cry to the Wind*. Elmer F. Suderman. XXVII:2:7 Ap 1966.
Wagler, David. *The Mighty Whirlwind*. Gerald C. Studer. XXVII:4:8 O 1966.
Wenger, J. C. *The Church Nurtures Faith*. Melvin Gingerich. XXV:1:3,5 Ja 1964.
Wenger, J. C. *The Church Nurtures Faith*. Paul M. Lederach. XXV:3:8 JI 1964.
Wenger, J. C. *Harold S. Bender: Educator, Historian, Churchman*. Carl Kreider. XXVI:3:8 JI 1965.
Wenger, John C. *The Mennonites in Michigan and Indiana*. John Umble. XXIII:2:7,8 Ap 1962.
Whitney, Norman J. *Experiments in Community*. Gerald C. Studer. XXVIII:3:8 JI 1967.
Yoder, Don. *Pennsylvania Spirituals*. John Umble. XXIV:4:8 O 1963.
Yoder, Paul M. *Four Hundred Years With the Ausbund*. Gerald C. Studer. XXVI:4:8 O 1965.

- Zeman, J. K. **Historical Topography of Moravian Anabaptism.** Gerald C. Studer. XXX:2:8 Ap 1969.
- Zimmerman, Noah L. **History of the Lost Creek Mennonite Church and its Community.** Melvin Gingerich. XXII:4:8 O 1962.
- BRAND, Christian**
A Christian Brand letter [to Christian Graber, 1855]. XXVI:3:6 JI 1965.
- BRENNEMAN, Henry**
Portrait. XXVII:2:1 Ap 1966.
- BRENNEMAN, Timothy, 1860-1935**
J. F. Funk reminiscences. XXV:2:2, 5 Ap 1964.
- BRUBAKER, J. Lester**
Review. XXIX:2:7 Ap 1968.
- BUCKWALTER, Elaine**
The musical history of the Lancaster Mennonite Conference during the nineteenth century. XXIII:3:4, 5 JI 1962.
- BUHR, Martin**
Ontario society plans centennial pageant. XXVII:4:1, 2 O 1966.
- BURKHOLDER, Adeline**
Recollections of fifty years: the Salem Congregation. (1910-1960). XXII:2:3 Ap 1961.
- BURLEY, Ray H.**
The Horning family. XXIV:1:5, 8 Ja 1963.
- CEMETERIES**
Sonnenberg [Ohio] cemetery. Simon W. Sommer. XXII:4:1, 2 O 1961.
The story of Snyder County abandoned cemeteries [near Strouptown, Pa.]. XXVIII:2:8 Ap 1967.
A visit to the Upper Emmental. Samuel S. Wenger. XXIX:4:3, 4 O 1968.
- CHAPPELL Mennonite Church, Chappell, Nb.**
History of the Mennonite Church, Chappell, Nebraska. S. C. Yoder and Bess Stutzman. XXII:3:5, 6 JI 1961.
- CHESTER Mennonite Church, Wayne County, Oh.**
Chester Mennonite Church in Wayne County, Ohio. Wilmer D. Swope. XXIV:4:5, 7 O 1963.
- CHRISTOPHEL Mennonite Church, Elkhart County, In.**
History of the Christopel Mennonite Church. Mary Lois Wenger. XXII:3:2, 7 JI 1961.
- CHURCH Leaders**
Elkhart [Indiana] young men become church leaders. XXII:3:1, 7 JI 1961.
- CHURCH OF GOD in Christ, Mennonite**
The Chester Mennonite Church in Wayne County, Ohio. Wilmer D. Swope. XXIV:4:5, 7 O 1963.
John Funk (1788-1862). Wilmer D. Swope. XXIV:1:4 Ja 1963.
- CIVIL WAR. See War.**
- CLARENCE Amish Mennonite Church, Clarence, N.Y.**
Clarence Amish Mennonite Church. Annie Eichorn. XXIV:3:3 JI 1963.
- CLARENCE Center, N.Y.**
Clarence Center. J. C. Fretz. XXIV:3:3 JI 1963.
1824 colony at Clarence Center. J. C. Fretz. XXIV:3:5 JI 1963.
- CLARENCE Center Mennonite Church, Clarence Center, N.Y.**
Clarence Center Mennonite Church. Marjorie Yoder Wideman. XXIV:3:1-3 JI 1963.
Photograph. XXIV:3:1 JI 1963.
- CLEMENS, Mr. and Mrs. Abraham B.**
Portrait. XXIII:4:1 O 1962.
- CLINTON Frame Amish Mennonite Church, Goshen, In.**
Young people, portrait. XXVI:3:1 JI 1965.
- COFFMAN, John S.**
John S. Coffman family portrait. XXII:4:1 O 1961.
- COFFMAN, Samuel Frederic**
Portrait. XXIV:2:1 Ap 1963.
- CONSCIENTIOUS objectors**
A Civil War letter. William G. and Samuel G. Gross. XXIII:3:5 JI 1962.
John Witmer, A World War I conscientious objector. James Witmer. XXIV:4:3, 4 O 1963.
Nebraska Amish Mennonites and war bonds in World War I. Wilmer D. Swope. XXIV:1:4, 5 Ja 1969.
- CONSERVATIVE Mennonites. See Mennonites (Conservative)**
- COSTUME**
The cape. Melvin Gingerich. XXIII:4:1, 2 O 1962.
The old order that does not change. Alex R. Miller. XXVII:4:4-6 O 1963.
Palatinate women's caps. Photograph. XXVIII:3:1 JI 1967.
- DEACONESS homes**
Sprunger's deaconess institutes. Rev. C. Godler. XXIII:2:6 Ap 1962.
- DECKER, David**
David Decker, 1901-1966. David Decker, Jr. XXVIII:1:8 Ja 1967.
- DETER, Eunice**
Ulrich Steiner (letter). XXVIII:2:7 Ap 1967.
- DETWEILER, Henry and Magdalena**
A Civil War letter. William G. and Samuel G. Gross. XXIII:3:5 JI 1962.
- DETWEILER, Samuel**
Life of Samuel Detweiler. Marilyn Rice. XXV:1:6, 7 Ja 1964.
- DIENER-VERSAMMLUNG**
A note on the Diener-Versammlung of 1866. Melvin Gingerich. XXII:4:2 O 1961.
Ordained men from Indiana and Michigan who attended . . . 1862-78. J. C. Wenger. XXVI:1:4 Ja 1965.
- DISCIPLINE**
Letter notifying two members of their excommunication. XXVII:3:5 JI 1966.
- DOCK, Christopher**
Penn Memorial Oak. Home of Christopher Dock. Photograph. XXI:4:1 O 1960.
- DOUGLASS, Ben**
Reaction to Ben Douglass' view of Sonnenberg. James O. Lehman. XXX:3:3, 4 JI 1969.
Sonnenberg as seen by an "outsider." James O. Lehman. XXX:3:3 JI 1969.
- DUGAW, Maxford**
Germantown: Its Mennonite beginning. XXIX:2:1, 2 Ap 1968.
- DYCK, Cornelius J.**
Marginalia about Mennonites, 1967. XXIX:4:1-2 O 1968.
- EAST Fairfield Church, Milford, Nb.**
History of the East Fairview Church, Milford, Nebraska. Ammon Miller. XXII:1:4 Ja 1961.
- EBY, Benjamin**
A Benjamin Eby letter. XXVIII:4:4 O 1967.
Bishop Benjamin Eby. Ezra E. Eby. XXIII:1:1-3 Ja 1962.
- Historical plaque in memory of Benjamin Eby, Kitchener, Ontario. Photograph. XXII:1:1 Ja 1961.
Letter to Upper Canada. Jacob Gross et al. XXVII:4:2, 3 O 1966.
about
Historical plaque unveiled in Kitchener. XXII:1:1, 2 Ja 1961.
- EBY, Ezra E.**
Bishop Benjamin Eby. XXIII:1:1-3 Ja 1962.
- EBY, Isaac and Veronica**
Portraits. XXIII:1:1 Ja 1962.
- EDUCATION**
Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:1, 2, 3, 7 Ja 1965.
Elkhart Institute class of 1901. Portrait. XXVI:4:1 O 1965.
Elkhart Institute ladies' quartette. Portrait. XXIX:2:1 Ap 1968.
Hutterite defense statement in court regarding school attendance. Peter S. Tschetter. XXX:4:6 O 1969.
The Mennonites of Bristol Township, Trumbull County, Ohio. Wilmer D. Swope. XXIII:1:4-8 Ja 1962.
- EGLY, Henry**
Henry Egly [letter] to Peter Littwiler, 1864. XXIII:3:6, 7 JI 1962.
- EICHHOLTZ, Jacob**
Jacob Eichholtz (1776-1842). Melvin Gingerich. XXIII:3:1 JI 1962.
Portrait of Mrs. Leonard Eichholtz and "Portrait of a Mennonite Woman." XXIII:3:1 JI 1962.
- EICHHOLTZ, Mrs. Leonard**
Portrait. XXIII:3:1 JI 1962.
- EICHORN, Annie**
Clarence Amish Mennonite Church. XXIV:3:3 JI 1963.
- EIGSTI, Lizzie and Susie**
Portrait. XXV:4:1 O 1964.
- ELKHART Institute**
Class of 1901 portrait. XXVI:4:1 O 1965.
Elkhart Institute ladies' quartette. Portrait. XXIX:2:1 Ap 1968.
- FISHER, Nancy**
Review. XXI:1:8 Ja 1960.
- FRANCONIA Mennonite Church Conference**
History of the Lambertville Mission. Richard Meyers. XXV:2:4, 5 Ap 1964.
- FREED, John**
John Freed family of Columbiana County. Wilmer D. Swope. XXIV:3:4 JI 1963.
- FRETZ, J. C.**
Clarence Center. XXIV:3:3 JI 1963.
The 1824 colony at Clarence Center. XXIV:3:5 JI 1963.
- FRETZ, John**
John Fretz descendants. John T. Neufeld. XXII:1:6 Ja 1961.
- FREY, Eli**
Eli Frey's lecture topics. Melvin Gingerich. XXIV:2:3, 5 Ap 1963.
- FUNK, Jacob and Suzanna (Fretz)**
Portrait. XXVI:2:1 Ap 1965.
- FUNK, John**
John Funk (1788-1862). Wilmer D. Swope. XXIV:1:4 Ja 1963.
- FUNK, John F.**
Early Mennonite mission activity. XXV:4:1-3 O 1964.
Interview of John F. Funk . . . by Charles Rittenhouse . . . XXI:3:4, 6-8 JI 1960.
J. F. Funk reminiscences. Timothy Brenneman (1860-1935). XXV:2:2, 5 Ap 1964.

- A letter from Gentry County, Missouri. XXIX:4:7 O 1968.
Mennonites in Gentry County, Missouri, 1878. XXII:4:6, 7 O 1961.
Mennonites in New Orleans [letter from Jacob Kaufman]. XXIII:3:8 JI 1962.
My first Sunday school. XXV:3:1, 2 JI 1964.
A Pennypacker letter [to John F. Funk]. XXIV:4:2 O 1963.
Thoughts of long ago. XXV:3:3 JI 1964.
Two letters of John F. Funk. Melvin Gingerich. XXVI:2:5, 6 Ap 1965.
- GELATT Mennonite Church, Susquehanna, Pa.**
Gelatt Mennonite Church. Mary Lou Weaver. XXIII:4:3, 7 O 1962.
- GENEALOGY**
Amish genealogies to be included in composite computer index. XXX:2:4-7 Ap 1969.
Mennonite genealogical directory. XXV:1:8 Ja 1964.
- GERMANTOWN, Pennsylvania**
Germantown: Its Mennonite beginning. Maxford Dugaw. XXIX:2:1, 2 Ap 1968.
- GINGERICH, John and Lydia**
Portrait. XXIX:3:1 JI 1968.
- GINGERICH, Melvin**
An Appeal for new members . . . the Mennonite Historical Association. XXVII:3:2 JI 1966.
Archives expands. XXX:1:3 Ja 1969.
The cape. XXIII:4:1, 2 O 1962.
The Christian B. Steiner Mennonite Church. XXIV:3:7 JI 1963.
Eli Frey's lecture topics. XXIV:2:3, 5 Ap 1963.
Elkhart young men became church leaders. XXII:3:1, 7 JI 1961.
Harold S. Bender (1897-1962). XXIV:1:6 Ja 1963.
Jacob Eichholtz (1776-1842). XXIII:3:1 JI 1962.
A list of Amish ministers in 1849. XXVI:3:7 JI 1965.
Mennonite Encyclopedia. XXVI:2:4 Ap 1965.
Mennonite Historical Association Members 1965-1966. XXVII:2:6 Ap 1966.
Mennonite Historical Bulletin report for 1967. XXIX:4:4, 5 O 1968.
Mennonites in Lee County, Iowa. XXII:2:1 Ap 1961.
Mennonites in Nobles County. XXII:2:7 Ap 1961.
A new home for the Archives. XXI:1:1, 8 Ja 1960.
A note on the Butler County, Ohio, Augustburgers. XXII:1:2, 3 Ja 1961.
A note on the Diener-Versammlung of 1866. XXII:4:2 O 1961.
An old letter from Christian Warey. XXIV:1:6 Ja 1963.
Preliminary announcement to the members of the Mennonite Historical Association — Europe by jet charter plane in 1967? XXVII:3:1, 5 JI 1966.
The Reber family. XXVIII:3:4, 5 JI 1967.
Recent Archives accessions. XXIII:2:8 Ap 1962.
A report on the history and work of the Mennonite Historical and Research Committee, Jan. 26, 1965. XXVI:3:3, 4 JI 1965.
Reviews. XXII:3:8 JI 1961; XXIII:4:8 O 1962; XXV:1:3, 5 Ja 1964.
Science Ridge ministers. XXVII:1:7 Ja 1966.
A Shem Zook letter. XXIII:1:3 Ja 1962.
Two letters of John F. Funk. XXVI:2:5, 6 Ap 1965.
- GINGERICH, Simon**
Introductory remarks of a sixtieth anniversary sermon, April 21, 1968. XXX:2:1-3 Ap 1969.
- GODLER, Rev. C.**
Sprunger's Deaconess Institutes. XXIII:2:6 Ap 1962.
- GOERTZ, Adalbert**
European mile. XXVI:1:8 Ja 1965.
The Prussian foot. XXVI:2:4 Ap 1965.
- GOLDSMITH, Jacob and Magdalena**
Portrait. XXVIII:4:1 O 1967.
- GRABER, Christian**
A Christian Brand letter [to Christian Graber, 1855]. XXVI:3:6 JI 1965.
- GRABER, Daniel and Fanny**
Portrait. XXVIII:4:1 O 1967.
- GRATZ, Delbert**
Bibliography of European manuscripts. XXVI:3:6 JI 1965.
Polk City, Iowa, Church. XXII:4:2 O 1961.
- GRAY, Anna Carz (1813-1883)**
Portrait. XXVII:1:1 Ja 1966.
- GRAYBILL, J. Paul**
Early Mennonite parochial schools. XXVI:1:1, 2, 3, 7 Ja 1965.
- GRAYBILL, John**
about
The story of Snyder County abandoned cemeteries. XXVIII:2:8 Ap 1967.
- GREIDER, John M.**
A biography of John M. Greider. Sel. by W. G. Hilty. XXI:1:4 Ja 1960.
- GROFF, Anna Margaret**
The life of Amos Herr (1816-1897); XXII:2:2, 4 Ap 1961.
- GROFF, Jacob**
A Benjamin Eby letter. XXVIII:4:4 O 1967.
Joseph Hagy writes to Jacob Groff. XXVIII:4:5 O 1967.
An old Ontario letter [from Johannes Baer]. XVIII:4:4, 5 O 1967.
- GROFFDALE—Metzlers District, Pa.**
The earliest stages of Sunday schools in the Groffdale-Metzlers District. Noah Mack. XXIX:2:5-7 Ap 1968.
- GROSS, Jacob**
Letter to Upper Canada. XXVII:4:2, 3 O 1966.
- GROSS, William G. and Samuel G.**
A Civil War letter [to Henry and Magdalena Detweiler]. XXIII:3:5 JI 1962.
- GUENGERICH, Elaine**
The life of Jacob D. Guengerich — a pioneer Mennonite leader in Iowa. XXVII:1:1-3 Ja 1966.
- GUENGERICH, Jacob D.**
The life of Jacob D. Guengerich — a pioneer Mennonite leader in Iowa. Elaine Guengerich. XXVII:1:1-3 Ja 1966.
Personal reminiscences. Evan J. Miller. XXVI:3:5 JI 1965.
- GUENGERICH, S. D.**
An old letter. Perhaps written by J. F. Swartzendruber or S. D. Guengerich. XXIV:3:5 JI 1963.
Personal reminiscences. Evan J. Miller. XXVI:3:4, 5 JI 1965.
- HAGE, Frederick**
An Amish church letter. XXVI:3:6, 7 JI 1965.
Letter from Indiana, 1865 [possibly to Friedrich Hage from John Ringenberg]. XXVI:4:2 O 1965.
An old letter to relatives in Europe [to Jacob Hage]. XXVI:3:7 JI 1965.
- HAGE, Jacob**
An old letter to relatives in Europe [from Friederich Hage]. XXVI:3:7 JI 1965.
- HAGE, Samuel**
A Civil War letter [June 15, 1962 to Samuel Mast]. XXVII:3:5 JI 1966.
- HAGEY, Joseph**
Joseph Hagey writes to Jacob Groff. XXVIII:4:5 O 1967.
- HALS, Franz**
Portrait of a Lady. XXVII:1:1 Ja 1966.
- HALTEMAN, James**
Warren G. Bean, 1866-1949. XXIV:1:3, 4 Ja 1963.
- HARMAN, Carl**
The Mennonite Church in Jamaica. XXIV:2:4 Ap 1963.
- HARTZLER, J. D.**
Belton, Missouri. XXIV:2:5 Ap 1963.
- HEGE, JACOB**
Jacob Hege [letter] to John Horsch (March 1887). XXVII:3:4 JI 1966.
- HEGE, Ulrich**
Ulrich Hege [letter] to John Horsch (1886). XXVII:3:4 JI 1966.
- HELMUTH, Orva**
History of the Arthur Amish Mennonite Church. XXII:4:3-5 O 1961.
- HERR, Amos**
Life of Amos Herr (1816-1897). Anna Margaret Groff. XXII:2:2, 4 Ap 1961.
- HERR, Christian**
An old letter [to Henry Neiss]. XXII:2:7 Ap 1961.
- HISTORICAL and Research Committee**
Annual meeting agenda, 1967. XXVIII:2:6 Ap 1967.
Dedicatory program of the historical and research center of the Mennonite Church. XXI:1:3 Ja 1960.
Meetings of the Historical Committee, 1950-1962. XXIII:3:7 JI 1962.
Minutes of 1959 meeting. XXI:1:3, 7 Ja 1960.
Minutes of June 3-4, 1960 meeting. XXI:4:3, 4 O 1960.
Minutes of April 7, 8, 1961 meeting. XXII:2:5, 6 Ap 1961.
Minutes of March 27, 28, 1964 meeting. XXV:3:7 JI 1964.
A new home for the Archives. Melvin Gingerich. XXI:1:1, 8 Ja 1960.
A report on the history and work of the . . . Committee. Melvin Gingerich. XXVI:3:3, 4 JI 1965.
- HISTORICAL marker**
Bishop Benjamin Eby, 1785-1853. XXII:1:1 Ja 1961.
First Mennonite settlement, Jordan, Ontario. XXIII:2:1 Ap 1962.
First permanent Sunday school, South Union [Ohio] Mennonite Church. XXVI:1:1 Ja 1964.
Mennonites in Lee County, Iowa. XXII:2:1 Ap 1961.
Northkill Amish marker. XXII:1:2 Ja 1961.
Penn Memorial Oak. XXI:4:1 O 1960.
- HISTORICAL societies**
Lancaster Mennonite Conference libraries and archives. Ira D. Landis. XXI:4:1, 2 O 1960.
Ontario Mennonite Historical Society organized. XXVI:4:5 O 1965.
Ontario Society plans centennial pageant. Martin Buhr. XXVII:4:1, 2 O 1966.
- HOCHSTETTLER, Daniel E.**
Hutterite English Schools. XXV:2:3, 4 Ap 1964.
- HOFSTETTER, Reuben**
Reuben and Elma (Amstutz) Hofstetter wedding. James O. Lehman. XXX:3:7 JI 1969.

- HOLLEY, John (1739-1805)**
An old letter. Sel. Ezra Kanagy. XXV: 1:5 Ja 1964.
- HOLMES, Mary Caroline**
Menno J. Shellenberger (1897-1921). XXVII:1:3 Ja 1966.
- HORNING, Anna**
Anna Horning, 1826-1897. XXIV:1:6 Ja 1963.
- HORNING family**
Horning family. Ray H. Burley. XXIV: 1:5, 8 Ja 1963.
- HORNING, Moses G.**
Moses G. Horning and the Old Order divisions in Pennsylvania. Emma Hurst. XXI:2:1, 2, 4 Ap 1960.
- HORSCH, John**
Jacob Hege [letter] to John Horsch (1887). XXVII:3:4 JI 1966.
Two Rauschenbusch-Horsch letters. XXVIII:1:7 Ja 1967.
Ulrich Hege [letter] to John Horsch (1886). XXVII:3:4 JI 1966.
- HORSCH (John) Mennonite History Essay Contest**
Class II results, 1959-60. XXI:4:3 O 1960.
Class III results, 1959-60. XXII:1:3 Ja 1961.
Class III results, 1960-61. XXIII:1:8 Ja 1962.
Class I, II, III results, 1961-62. XXIII: 4:8 O 1962.
Class II, III, IV results, 1962-63. XXV: 1:5 Ja 1964.
Class I results, 1963-64. XXVI:2:3 Ap 1965.
Class II, IV results, 1963-64. XXV:4:8 O 1964.
Class I, II, III, results, 1964-65. XXVII: 3:3 JI 1966.
Class IV results, 1964-65. XXVI:4:2 O 1965.
Class I results, 1965-66. XXVIII:2:8 Ap 1967.
Class I results, 1966-67. XXIX:2:7 Ap 1968.
Class II results, 1966-67. XXIX:3:8 JI 1968.
Class IV results, 1966-67. XXIX:1:5 Ja 1968.
Class I, II, IV results, 1967-68. XXX: 1:3 Ja 1969.
- HORST, Irvin B.**
The editions of *The Martyrs Mirror*. XXI:3:3, 8 JI 1960.
Nanne Van Der Zijpp. XXVI:2:7 Ap 1965.
Pursuit of knowledge about Mennonites — a report of the historical library and archives at Eastern Mennonite College. XXI:3:2, 5 JI 1960.
- HOSTETLER, Beulah**
Amish genealogies to be included in composite computer index. XXX:2:4-7 Ap 1969.
- HOSTETLER, John A.**
Review. XXVII:3:8 JI 1966.
- HOSTETLER, Lester**
Lester Hostetler recognized on fiftieth anniversary. XXVII:3:8 JI 1966.
- HURST, Emma**
Moses G. Horning and the Old Order divisions in Pennsylvania. XXI:2: 1, 2, 4 Ap 1960.
- HUTTERITES**
David Decker, 1901-1966. David Decker, Jr. XXVIII:1:8 Ja 1967.
Geschichtsbuch or Alteste Chronik. Cornelius Krahn. XXIII:4:8 O 1962.
Hutterite defense statement in court regarding school attendance. Peter S. Tschetter. XXX:4:6 O 1969.
Hutterite English schools. Daniel E. Hochstetler. XXV:2:3, 4 Ap 1964.
Hutterite film release. XXVI:1:4 Ja 1965.
- Letter from Chan Gurney to Secretary of State Cordell Hull. XXVIII:3:3 JI 1967.
A recent letter [from Alan C. Reidpath re. Amish, Hutterites, the Plain Way]. XXVIII:2:6 Ap 1967.
- HYMNALS**
My life and experiences. Walter E. Yoder. XXVII:2:3-5 Ap 1966.
- INDIANS**
Indians barter with Ohio Amish family. Wilmer D. Swope. XXIII:1:3 Ja 1962.
The massacre of the Rhodes family in 1764. Wilmer D. Swope. XXII:1:7 Ja 1961.
The Mennonites of Bristol Township, Trumbull County, Ohio. Wilmer D. Swope. XXIII:1:4-8 Ja 1962.
- JANSEN, Cornelius**
Cornelius Janzen collection. John F. Schmidt. XXVII:3:6 JI 1966.
- JOURNALISM**
Pioneer venture in journalism. Edwin L. Weaver. XXII:3:3, 4, 8 JI 1961.
- JUHNKE, James**
CO's and chemical warfare in the First World War. XXX:4:4 O 1969.
- KANAGY, Ezra**
An old letter. John Holley. XXV:1:5 Ja 1964.
- KAUFFMAN, Anna**
Anna Kauffman — beloved aunt. Dale Umbie. XXII:1:6, 8 Ja 1961.
- KAUFFMAN, Daniel**
A Daniel Kauffman letter [to John Kreider, 1897]. XXVI:4:5 O 1965.
- KAUFFMAN, Jacob**
Mennonites in New Orleans [letter to John F. Funk]. XXIII:3:8 JI 1962.
- KAUFMAN, Jacob W.**
Correction regarding photograph. XXVIII:2:1 Ja 1967.
Family portrait. XXVIII:1:1 Ja 1967.
- KAUFMAN, James Norman**
James Norman Kaufman. Allen G. Martin. XXIX:3:1-4 JI 1968.
J. N. Kaufman: A personal tribute. Royal Bauer. XXVIII:1:7 Ja 1967.
My autobiography. XXVIII:1:1-7 Ja 1967. Portrait. XXVIII:1:6 Ja 1967.
Sixtieth ordination anniversary and homecoming at Rockton, Pennsylvania. XVIII:2:3 Ap 1967.
- KEENEY, William**
Dirk Philips. XXII:4:8 O 1961.
- KING, John P.**
John P. King, W. H. Perrin, XXV:1:3 Ja 1964.
- KOLB, Jacob Zeigler**
Family portrait. XXV:2:1 Ap 1964.
Jacob Zeigler Kolb. XXV:2:1, 4 Ap 1964.
- KOLB, Maria (Bowman)**
Portrait. XXIII:4:1 O 1962.
- KOLB, Noah S.**
Arthur T. Moyer. XXV:4:3-6 O 1964.
- KRAHN, Cornelius**
Geschichtsbuch or Alteste Chronik. XXIII:4:8 O 1962.
Mennonite Encyclopedia. XXVI:2:4 Ap 1965.
- KREHBIL, Jacob**
A Jacob Krehbil letter. XXVIII:4:5 O 1967.
- KREIDER, Carl**
Review. XXVI:3:8 JI 1965.
- KREIDER, John**
A Daniel Kauffman letter [1897]. XXVI: 4:5 O 1965.
- KREIDER, Mrs. Leonard C.**
An inquiry. XXVII:4:7 O 1966.
- KURTZ, Christian J.**
The Martyrs Mirror — 1660-1960. An appreciation. XXI:3:1, 6 JI 1960.
- KURTZ, Mrs. Cletus**
The Oak Grove Mennonite Church. XXIV:4:6, 7 O 1963.
- LAMBERTVILLE Mission, New Jersey**
History of the Lambertville Mission. Richard Meyers. XXV:2:4, 5 Ap 1964.
- LANCASTER Mennonite Church Conference, Pa.**
The earliest stages of Sunday schools in the Groffdale-Metzlers District. Noah H. Mack. XXIX:2:5-7 Ap 1968.
Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:1, 2, 3, 7 Ja 1965.
The Lancaster Mennonite Conference libraries and archives. Ira D. Landis. XXI:4:1, 2 O 1960.
The musical history of the Lancaster Mennonite Conference during the nineteenth century. Elaine Buckwalter. XXIII:3:4, 5 JI 1962.
- LANCASTER Mennonite Historical Society.** See *Historical societies*.
- LANDING, James E.**
The Old Order Amish in Mexico. XXX:4:6, 8 O 1969.
The old Order Amish settlement at Nappanee, Indiana: Oldest in Indiana. XXX:4:5 O 1969.
- LANDIS, Henry E.**
Letters taken from the *Gospel Witness* [and *Gospel Herald*]. XXX:1:2, 3 Ja 1969.
- LANDIS, Ira D.**
The Lancaster Mennonite Conference libraries and archives. XXI:4:1, 2 O 1960.
Reviews. XXIII:3:8 JI 1962. XXV: 4:7, 8 O 1964.
- LAPP, John A.**
Review. XXI:1:7, 8 Ja 1960.
- LAPP, Samuel M. and Sarah (Gross)**
Obituaries. XXVI:1:5 Ja 1965.
Portrait. XXVI:1:5 Ja 1965.
- LATSCHER Mennonite Church, Mannheim, Ontario**
History of the Latscher Mennonite Church. George Milne. XXII:4:7, 8 O 1961.
- LEDERACH, Paul M.**
Mennonite settlements in Jacob Creek Valley. XXVI:4:1, 2 O 1965.
Review. XXV:3:8 JI 1964.
- LEFEVRE, Elwin N.**
Science Ridge Mennonite Church. XXVII:1:7 Ja 1966.
- LEHMAN, James O.**
Bishop C. N. Amstutz; [Ohio] church and community leader. XXX:4:1-3 O 1969.
An old Bible in the community. XXX: 3:5, 6 JI 1969.
Peter Schneck: First bishop ordained at Sonnenberg. XXX:3:6, 7 JI 1969.
Reaction to Ben Douglass' view of Sonnenberg. XXX:3:3, 4 JI 1969.
Reuben and Elma (Amstutz) Hofstetter wedding. XXX:3:7 JI 1969.
A schism sealed by a document. XXX: 3:2, 4 JI 1969.
The sesquicentennial program of the Sonnenberg community. XXX:3:5 JI 1969.
Sonnenberg as seen by an "outsider." XXX:3:3 JI 1969.
Sonnenberg builds the first Mennonite meeting house. XXX:3:1, 2 JI 1969.
- LEHMAN, Merl**
Kidron community holds semi-annual German hymnsings. XXX:3:4 JI 1969.

- LEHMAN, Peter P.**
Old letters concerning Sonnenberg. XXIV:2:1-3 Ap 1963.
- LITTWILER, Peter**
Henry Egly [letter] to Peter Littwiler, 1864. XXIII:3:6, 7 J1 1962.
- LOCKPORT Mennonite Church, Ohio**
A brief history of the Lockport Mennonite Church. XXV:2:7, 8 Ap 1964.
- LONG Green Mennonite Church, Long Green, Md.**
Mennonite Church at Long Green, Maryland. Dorothy Umble. XXII:1:5 Ja 1961.
- LOUCKS, Ethel J.**
How farm became a town. XXVI:4:3-5 O 1965.
- MACK, Noah**
The earliest stages of Sunday schools in the Groffdale-Metzlers [Pa.] district. XXIX:2:5-7 Ap 1968.
- MAPLE View Conservative Mennonite Church, Geauga County, Ohio**
History of the Maple View Conservative Mennonite Church. John Petersheim. XXV:3:4-7 J1 1964.
- MARRIAGE**
Henry Egly [letter] to Peter Littwiler, 1864. XXIII:3:6, 7 J1 1962.
- MARTIN, Allen G.**
James Norman Kaufman. XXIX:3:1-4 J1 1968.
- MARTYRS Mirror**
A collection of editions of *The Martyrs Mirror*, Eastern Mennonite College. Photograph. XXI:3:1 J1 1960.
The editions of *The Martyrs Mirror*. Irvin B. Horst. XXI:3:3, 8 J1 1960.
The Martyrs Mirror 1660-1960. An Appreciation. Christian J. Kurtz. XXI:3:1, 6 J1 1960.
- MAST, Samuel**
A Civil War letter [June 15, 1862, by Samuel Hage]. XXVII:3:5 J1 1966.
- MENNONITE aid**
An old letter on Mennonite aid. XXI:4:4 O 1960.
- MENNONITE Encyclopedia**
An abortive encyclopedia attempt. John F. Schmidt. XXVIII:2:5, 8 Ap 1967.
Mennonite Encyclopedia. Melvin Gingerich and Cornelius Krahn. XXVI:2:4 Ap 1965.
- MENNONITE General Conference**
Minutes of the Mennonite General Conference. XXIII:2:5, 6 Ap 1962.
- MENNONITE Historical Association**
An appeal for new members. Melvin Gingerich. XXVII:3:2 J1 1966.
Members, 1959. XXI:1:4 Ja 1960.
Members, 1961. XXIII:2:6 Ap 1962.
Members, 1962. XIV:3:7 J1 1963.
Members, 1963. XXV:3:2 J1 1964.
Members, 1964. XXVI:2:7 Ap 1965.
Members, 1965-66. XXVII:2:3 Ap 1966.
Members, 1966. XXVIII:2:6 Ap 1967.
Members, 1967-68. XXIX:4:5 O 1968.
Preliminary announcement to the members . . . Europe by jet charter plane in 1967? Melvin Gingerich. XXVII:3:1 J1 1966.
- MENNONITE Historical Bulletin**
Bound volumes of the *Mennonite Historical Bulletin* available. XXI:1:5 Ja 1960.
Report for 1967. Melvin Gingerich. XXIX:4:4, 5 O 1968.
- MENNONITE Historical Library, Bethel College, North Newton, Kansas**
Cornelius Jansen Collection. John F. Schmidt. XXVII:3:6 J1 1966.
- MENNONITE Historical Library, Eastern Mennonite College, Harrisonburg, Va.**
Pursuit of knowledge about Mennonites. A report . . . Irvin Horst. XXI:3:2, 5 J1 1960.
- MENNONITE Historical Library, Lansdale, Pa.**
Dedication program. XXVIII:4:7 O 1967.
Recent acquisitions to Historical Library at Christopher Dock Mennonite School. XXX:1:4, 5 Ja 1969.
- MENNONITE Publication Board**
List of Publication Board meetings. Gerald C. Studer. XXVIII:3:8 J1 1967.
Two letters of John F. Funk. Melvin Gingerich. XXVI:2:5, 6 Ap 1965.
- MENNONITE World Conference**
Preliminary announcement . . . Europe by jet charter plane in 1967? Melvin Gingerich. XXVII:3:1, 5 J1 1966.
- MENNONITES**
As others see us. Byran R. Wilson. XXII:2:6 Ap 1961; Walter Paetkau. XXI:1:2, 8 Ja 1960.
Marginalia about Mennonites, 1967. Cornelius J. Dyck. XXIX:4:1, 2 O 1968.
- Alberta**
A history of Sunday school, Salem Mennonite Church, Tofield, Alberta. Edgar Boettger. XXII:2:2, 8 Ap 1961.
Recollections of fifty years: The Salem Congregation (1910-1960). Adeline Burkholder. XXII:2:3 Ap 1961.
- Alsace**
John Widmer family portrait. XXIX:4:1 O 1968.
The Ropp ancestral home. Roy D. Roth. XXV:3:2, 3 J1 1964.
- Canada**
As others see us. Walter Paetkau. XXI:1:2, 8 Ja 1960.
- Danzig**
An old Ontario letter [Johannes Baer to Jacob Groff et al.]. XXVIII:4:4, 5 O 1967.
- France**
The origin of the Young People's Conference Movement of 1918. Jacob C. Meyer. XXVIII:2:4, 5 Ap 1967.
Young People's Conference in France in 1919, Part I. Jacob C. Meyer. XXIX:1:1-4 Ja 1968.
Part II. XXIX:2:3, 4 Ap 1968.
Part III. XXIX:3:5-7 J1 1968.
- Germany**
The Horning family. Ray H. Burley. XXIV:1:5, 8 Ja 1963.
Two mementos. D. H. Bender. XXIV:3:6 J1 1963.
- Illinois**
No rights for Mennonites. Hoke Beidler. XXVI:2:4 Ap 1965.
Science Ridge Mennonite Church. Elwin N. LeFevre. XXVII:1:7 Ja 1966.
Science Ridge ministers. XXVII:1:7 Ja 1966.
- Indiana**
Elkhart young men became church leaders. Melvin Gingerich. XXII:3:1, 7 J1 1961.
History of the Christophel Mennonite Church. Mary Louis Wenger. XXII:3:2, 7 J1 1961.
Olive Church building, 1862. J. C. Wenger. XXX:4:4 O 1969.
Pioneer venture in journalism. Edwin L. Weaver. XXII:3:3, 4, 8 J1 1961.
Young Mennonites at Elkhart, Indiana, around 1890. Portrait. XXII:3:1 J1 1961.
- Iowa**
Introductory remarks of a sixtieth anniversary sermon, April 21, 1968. Simon Gingerich. XXX:2:1-3 Ap 1969.
The life of Jacob D. Guengerich a pioneer leader in Iowa. Elaine Guengerich. XXVII:1:1-3 Ja 1966.
Mennonites in Lee County, Iowa. Melvin Gingerich. XXII:2:1 Ap 1961.
Mennonites in Lee County, Iowa, historical marker. Photograph. XXII:2:1 Ap 1961.
Polk City, Iowa, Church. Delbert Gratz. XXII:4:2 O 1961.
- Jamaica**
The Mennonite Church in Jamaica. Carl Harman. XXIV:2:4 Ap 1963.
- Kansas**
The first Mennonite Sunday school conference in the Kansas-Nebraska area. Emma King Risser. XXIII:2:7, 8 Ap 1962.
Journey to the Midwest in 1877. Henry B. Reist. XXVI:2:6, 7 Ap 1965.
The Protection Mennonite Church. XXIII:3:2, 3 J1 1962.
Young people of the Pennsylvania Mennonite Church, Newton, Kansas. Portrait. XXX:1:1 Ja 1969.
- Louisiana**
Mennonites in New Orleans. XXIII:3:8 J1 1962.
- Minnesota**
Mennonites in Nobles County. Melvin Gingerich. XXII:2:7 Ap 1961.
- Missouri**
Belton, Missouri. J. D. Hartzler. XXIV:2:5 Ap 1963.
Bethel Church [Garden City, Mo.]. J. B. Smith. XXVIII:3:2, 3 J1 1967.
History of Mt. Zion Congregation. Charity Gingerich Troyer. XXIII:2:2-5 Ap 1962.
A letter from Gentry County, Missouri [from Jacob Aebly to John F. Funk]. XXIX:4:7 O 1968.
Mennonites in Gentry County, Missouri, 1878. XXII:4:6, 7 O 1961.
The Sycamore Grove Mennonite Church. [Part I.] XXVIII:3:6-8 J1 1967.
Part II. XXVIII:4:6, 7 O 1967.
- Nebraska**
A brief history of the Old Mennonite Church, Roseland, Adams County, Nebraska. Daniel E. Snyder. XXVI:4:6, 7 O 1965.
The first Mennonite Sunday school conference in the Kansas-Nebraska area. Emma King Risser. XXIII:2:7, 8 Ap 1962.
The history of the East Fairview Church, Milford, Nebraska. Ammon Miller. XXII:1:4 Ja 1961.
History of the Mennonite Church, Chapell, Nebraska. S. C. Yoder and Bess Stutzman. XXII:3:5, 6 J1 1961.
The organization of the Roseland Mennonite Church. XXII:1:3 Ja 1961.
- New Jersey**
History of the Lambertville Mission. Richard Meyers. XXV:2:4, 5 Ap 1964.
- New York**
Clarence Center. J. C. Fretz. XXIV:3:3 J1 1963.
Clarence Center Mennonite Church. Marjorie Yoder Wideman. XXIV:3:1-3 J1 1963.
The 1824 colony at Clarence Center. J. C. Fretz. XXIV:3:5 J1 1963.
- Ohio**
Alcohol among the Columbiana County, Ohio, Mennonites. Wilmer D. Swope. XXI:1:2 Ja 1960.
Bethel Church of God, Wayne County, Ohio, 1833-1893. J. C. Warner. XXIV:1:2 Ja 1963.
Bishop C. N. Amstutz: church and community leader. James O. Lehman. XXX:4:1-3 O 1969.
A brief history of the Lockport Mennonite Church. XXV:2:7, 8 Ap 1964.
The Chester Mennonite Church in Wayne County, Ohio. Wilmer D. Swope. XXIV:4:5, 7 O 1963.
The Christian B. Steiner Mennonite Church. Melvin Gingerich. XXIV:3:7 J1 1963.
The Civil War and the Wayne County Mennonites. Dorcas Steffen. XXVI:3:1-3 J1 1965.
Columbiana County, Ohio, Mennonites and the Ohio State Militia. Wilmer D. Swope. XXIII:3:7 J1 1962.

History of the Sonnenberg Church. XXVII:1:5-7 Ja 1966.

John Witmer, a World War I conscientious objector. James Witmer. XXIV:4:3,4 O 1963.

Kidron community holds semi-annual German hymnsings. Merl Lehman. XXX:3:4 JI 1969.

List of Mennonite freeholders in Beaver and Fairfield townships, Columbiana County, Ohio, in 1890. XXI:4:2,3 O 1960.

The Mennonite Church in West Township, Columbiana County, Ohio, 1805-1885. Wilmer D. Swope. XXV:1:4,5 Ja 1964.

Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania, 1844-1900. Wilmer D. Swope. XXVI:1:6,7 Ja 1965.

The Mennonites of Bristol Township, Trumbull County, Ohio. Wilmer D. Swope. XXIII:1:4-8 Ja 1962.

A note on the Butler County, Ohio, Augustsurgers. Melvin Gingerich. XXII:1:2,3 Ja 1961.

The Oak Grove Mennonite Church. Mrs. Cletus Kurtz and Mrs. David Sommer. XXIV:4:6,7 O 1963.

An old Bible in the community. James O. Lehman. XXX:3:5,6 JI 1969.

An old letter. David Zug et al. XXVII:4:6,7 O 1966.

Old letters concerning Sonnenberg. XXIV:2:1-3 Ap 1963.

Ordinations in the Mennonite Church in Columbiana and Mahoning counties, Ohio, 1915-48. Wilmer D. Swope. XXII:2:5 Ap 1961.

Peter Schneek: First bishop ordained at Sonnenberg. James O. Lehman. XXX:3:6,7 JI 1969.

Reaction to Ben Douglass' view of Sonnenberg. James O. Lehman. XXX:3:3,4 JI 1969.

Reuben and Elma (Amstutz) Hofstetter wedding. James O. Lehman. XXX:3:7 JI 1969.

Rowland Mennonite Church. Wilmer D. Swope. XXVIII:2:1-3 Ap 1967.

A schism sealed by a document. James O. Lehman. XXX:3:2,4 JI 1969.

The sesquicentennial program of the Sonnenberg community. James O. Lehman. XXX:3:5 JI 1969.

Sonnenberg as seen by an "outsider." James O. Lehman. XXX:3:3 JI 1969.

Sonnenberg builds the first Mennonite meeting house in Wayne County, Ohio. James O. Lehman. XXX:3:1,2 JI 1969.

The Sonnenberg cemetery. Simon W. Sommer. XXII:4:1,2 O 1961.

Sonnenberg church leaders. Portraits. XXX:4:1 O 1969.

Sonnenberg Mennonite meeting house, 1834, Wayne County, Ohio. Photograph. XXX:3:1 JI 1969.

Ontario

A Benjamin Eby letter. XXVIII:4:4 O 1967.

Historical marker, Jordan, Ontario. Photograph. XXIII:2:1 Ap 1962.

Historical plaque unveiled in Kitchener. XXII:1:1,2 Ja 1961.

History of the Blenheim Congregation. XXIX:1:5,6 Ja 1968.

History of the Latschar Mennonite Church. George Milne. XXII:4:7,8 O 1961.

A Jacob Krehbil letter. XXVIII:4:5 O 1967.

Letter to Upper Canada. Jacob Gross et al. XXVII:4:2,3 O 1966.

Marker unveiled at Jordan, Ontario. XXIII:2:1 Ap 1962.

An old Ontario letter [Johannes Baer to Jacob Groff et al.]. XXVIII:4:4,5 O 1967.

An Ontario Mennonite petition. XXIII:4:6,7 O 1962.

Ontario Society plans centennial pageant. Martin Buhr. XXVII:4:1 O 1966.

Pennsylvania

A Civil War letter. William G. and Samuel G. Gross. XXIII:3:5 JI 1962.

Comments on Allegheny history. Wilmer D. Swope. XXVI:1:5 Ja 1965.

Dedication program of Eastern Pennsylvania Mennonite Historical Library. XXVIII:4:7 O 1967.

Early Mennonite mission activity. John F. Funk. XXV:4:1-3 O 1964.

Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:1,2,3,7 Ja 1965.

The Galatt Mennonite Church. Mary Lou Weaver. XXIII:4:3,7 O 1962.

Germantown: Its Mennonite beginning. Maxford Dugaw. XXIX:2:1,2 Ap 1968.

History of the Blooming Glen Mennonite Church. Judith Rae Schnell. XXIV:2:6-8 Ap 1963.

How farm became a town. Ethel J. Loucks. XXVI:4:3-5 O 1965.

The Mennonite Church of Lackawannock Township, Mercer County, Pennsylvania, 1844-1900. Wilmer D. Swope. XXVI:1:6,7 Ja 1965.

Mennonite settlements in Jacob Creek Valley. Paul M. Lederach. XXVI:4:1,2 O 1965.

The musical history of the Lancaster Mennonite Conference during the nineteenth century. Elaine Buckwalter. XXIII:3:4,5 JI 1962.

The 175th anniversary celebration at Scottsdale. Gerald C. Studer. XXVII:1:4,5,7 Ja 1966.

Sixtieth ordination anniversary and home coming at Rockton, Pennsylvania. J. N. Kaufman. XXVIII:2:3 Ap 1967.

The story of Snyder County abandoned cemeteries. XXVIII:2:8 Ap 1967.

Switzerland

Old letters concerning Sonnenberg. XXIV:2:1-3 Ap 1963.

Ulrich Steiner [letter in possession of Eunice Deter]. XXVIII:2:7 Ap 1967.

A visit to the Upper Emmental. Samuel S. Wenger. XXIX:4:3,4 O 1968.

Texas

A letter to the editor [of Bulletin from George and Grace Swartzendruber]. XXX:1:1,2 Ja 1969.

Letters taken from the Gospel Witness [and Gospel Herald from P. B. Snyder and Henry E. Landis]. XXX:1:2,3 Ja 1969.

Virginia

Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:3 Ja 1965.

From Red Hill to Ridgeway. Michael Zehr. XXVI:2:1-3 Ap 1965.

MENNONITES (Conservative)

Clarence [New York] Amish Mennonite Church. Annie Eichorn. XXIII:3:3 JI 1963.

History of the Maple View Conservative Mennonite Church. John Petersheim. XXV:3:4-7 JI 1964.

MENNONITES (Old Order)

Moses G. Horning and the Old Order divisions in Pennsylvania. Emma Hurst. XXI:2:1,2,4 Ap 1960.

Sunday at the Old Order Mennonite meeting house. Paul J. Bickel. XXIII:4:4,5 O 1962.

MEYER, Jacob C.

The origin of the Young People's Conference Movement of 1918. XXVIII:2:4,5 Ap 1967.

Preliminary developments for the Young People's Conference in France in 1919, Part I. XXIX:1:1-4 Ja 1968.

Part II. XXIX:2:3,4 Ap 1968.

Part III. XXIX:3:5-7 JI 1968.

MYERS, Richard

History of the Lambertville Mission. XXV:2:4,5 Ap 1964.

MILLER, Alex R.

The Old Order that does not change. XXVII:4:4-6 O 1966.

MILLER, Ammon

The history of the East Fairview Church, Milford, Nebraska. XXII:1:4 Ja 1961.

MILLER, Elizabeth Tawney Autman

Portrait. XXVII:3:1 JI 1966.

MILLER, Evan J.

Personal reminiscences. XXVI:3:4,5 JI 1965.

MILLER, Jonas B.

Personal reminiscences. Evan J. Miller. XXVI:3:5 JI 1965.

MILER, L. A.

Historical sketch of early Amish settlers. XXIX:4:6,7 O 1968.

MILLER, Stephen

Stephen Miller, 1844-1893. Wilmer D. Swope. XXIX:4:7 O 1968.

MILLING

The Mennonites of Bristol Township, Trumbull County, Ohio. Wilmer D. Swope. XXIII:1:4-8 Ja 1962.

MILNE, George

History of the Latscher Mennonite Church. XXII:4:7,8 O 1961.

MISSIONS

Early Mennonite mission activity. John F. Funk. XXV:4:1-3 O 1964.

Mennonite Church in Jamaica. Carl Harman. XXIV:2:4 Ap 1963.

My autobiography. J. N. Kaufman. XXVIII:1:1-7 Ja 1967.

MOSER, Jacob J.

Portrait. XXX:4:1 O 1969.

MOYER, Arthur T.

Arthur T. Moyer. Noah S. Kolb. XXV:4:3-6 O 1964.

MOYER, Elmer

The life of Elmer Moyer. Jeanette Nice. XXIII:4:2,7 O 1962.

Mt. Zion Mennonite Church, Morgan County, Mo.

History of Mt. Zion Congregation, Charity Gingerich Troyer. XXIII:2:2-5 Ap 1962.

MUMAW, Mrs. John (Rachel)

Portrait. XXV:3:1 JI 1964.

MUMAW, Dr. Henry A.

Family portrait. XXVI:1:1 Ja 1965.

MUSIC

Musical history of the Lancaster Mennonite Conference during the nineteenth century. Elaine Buckwalter. XXIII:3:4,5 JI 1962.

My life and experiences. Walter E. Yoder. XXVII:2:3-5 Ap 1966.

NAFZIGER, Carol

John P. Bontrager (1872-1949). XXIII:3:3,5 JI 1962.

NEISS, Henry

An old letter [from Christian Herr et al.]. XXII:2:7 Ap 1961.

NEUFELD, John T.

John Fretz descendants. XXII:1:6 Ja 1961.

NEUHAUSER, Mrs. Christian

Portrait, with her daughter, Christina Melinda Royer. XXVII:3:1 JI 1966.

NEWS and notes

Passim.

NICE, Jeanette

The life of Elmer Moyer. XXIII:4:2,7 O 1962.

NONRESISTANCE

Civil War and Wayne County Mennonites. Dorcas Steffen. XXVI:3:1-3 JI 1965.

Columbiana County, Ohio, Mennonites and the Ohio State Militia. Wilmer D. Swope. XXIII:3:7 JI 1962.

CO's and chemical warfare in the First World War. James Juhnke. XXX:4:4 O 1969.

No rights for Mennonites. Hoke Beidler. XXVI:2:4 Ap 1965.

The Old Order that does not change. Alex R. Miller. XXVII:4:4-6 O 1966.

An Ontario Mennonite petition. XXIII:4:6, 7 O 1962.

Ulrich Hege [letter] to John Horsch, April 28, 1886. XXVII:3:4 JI 1966.

NORTHKILL, Pennsylvania

Northkill Amish marker. XXII:1:2 Ja 1961.

OAK Grove Mennonite Church, Smithville, Oh.

An early experience with graded lesson materials. John Umble. XXIV:4:1, 2 O 1963.

Oak Grove Mennonite Church. Mrs. Cletus Kurtz and Mrs. David Sommer. XXIV:4:6, 7 O 1963.

OHIO and Eastern Mennonite Conference

Early history of the Ohio Mennonite Conference. Wilmer D. Swope. XXVIII:3:1, 2 JI 1967.

Ohio ministers who signed Ohio Conference minutes a century ago. Wilmer D. Swope. XXII:4:7 O 1961.

OLD Order Mennonites. See Mennonites (Old Order).

OLIVE Mennonite Church, Indiana

Olive Church building, 1862. J. C. Wenger. XXX:4:4 O 1969.

ONTARIO Mennonite Historical Society. See Historical Societies.

ORDINATION

A Benjamin Eby letter. XXVIII:4:4 O 1967.

Henry Egly [letter] to Peter Littwiler, 1864. XXIII:3:6, 7 JI 1962.

Letter to Upper Canada. Jacob Gross et al. XXVII:4:2, 3 O 1966.

Ordinations in the Mennonite Church in Columbiana and Mahoning counties, Ohio, 1915-1948. Wilmer D. Swope. XXII:2:5 Ap 1961.

OYER, John S.

Review. XXVIII:1:8 Ja 1967.

PAETKAU, Walter

As others see us. XXI:1:2, 8 Ja 1960.

PALMYRA Mennonite Church, Palmyra, Mo.

A Daniel Kauffman letter [to John Kreider 1897]. XXVI:4:5 O 1965.

PENN Memorial Oak

Penn Memorial Oak. Home of Christopher Dock. Photograph. XXI:4:1 O 1960.

PENNSYLVANIA German

The Dutch had a name for him. Rhoda Bender. XXIV:3:6, 7 JI 1963.

Where is Pennsylvania German spoken? C. Richard Beam. XXVII:2:6 Ap 1966.

PENNSYLVANIA Mennonite Church, Newton, Ks.

Portrait of young people. XXX:1:1 Ja 1969.

PENNYPACKER, Samuel W.

Pennypacker letter [to John F. Funk]. XXIV:4:2 O 1963.

PERRIN, W. H.

John P. King, XXV:1:3 Ja 1964.

PETERSHEIM, John

History of the Maple View Conservative Mennonite Church. XXV:3:4-7 JI 1964.

PHILIPS, Dirk

Dirk Philips. William Keeney. XXII:4:8 O 1961.

PHOTO collecting

Historical photo collecting. Herman Ropp. XXIII:1:8 Ja 1962.

PHOTOGRAPHS

Amish Mennonite young women at West Liberty, Ohio. XXVIII:2:1 Ap 1967.

Amstutz, Cleophas and Caroline (Lehman). XXX:4:1 O 1969.

Anabaptists in the 16th century. XXI:2:1 Ap 1960.

Archives of the Mennonite Church, Goshen, Indiana. XXI:1:1 Ja 1960.

Bergey, Gilbert and Angeline. XXIX:2:1 Ap 1968.

Bixler, family, John. XXVI:1:1 Ja 1965.

Blooming Glen Mennonite Church. XXIV:2:6 Ap 1963.

Blosser, Noah and Mary. XXX:2:1 Ap 1969.

Brenneman, Henry. XXVII:2:1 Ap 1966.

Clarence Center Mennonite Church. XXIV:3:1 JI 1963.

Clemens, Mr. and Mrs. Abraham B. XXIII:4:1 O 1962.

Clinton Frame Amish Mennonite Church young people. XXVI:3:1 JI 1965.

Coffman, family, John S. XXII:4:1 O 1961.

Coffman, Samuel Frederick. XXIV:2:1 Ap 1963.

Historical plaque in memory of Benjamin Eby, Kitchener, Ontario. XXII:1:1 Ja 1961.

Eichholtz, Mrs. Leonard. Portrait by Jacob Eichholtz. XXIII:3:1 JI 1962.

Eigsti, Lizzie and Susie. XXV:4:1 O 1964.

Eby, Isaac and Veronica. XXIII:1:1 Ja 1962.

Elkhart Institute class of 1901. XXVI:4:1 O 1965.

Elkhart Institute ladies' quartette. XXIX:2:1 Ap 1968.

Funk, Jacob and Susanna (Fretz). XXVI:2:1 Ap 1965.

Gingerich, John and Lydia. XXIX:3:1 JI 1968.

Goldsmith, Jacob and Magdalena. XXVIII:4:1 O 1967.

Graber, Daniel and Fanny. XXVIII:4:1 O 1967.

Gray, Anna Carz (1813-1883). XXVII:1:1 Ja 1966.

Jordan, Ontario, historical marker. XXIII:2:1 Ap 1962.

Kaufman family, Jacob W. XXVIII:1:1 Ja 1967.

Kaufman, James Norman. XXVIII:1:6 Ja 1967.

Kolb family, Jacob Zeigler. XXV:2:1 Ap 1964.

Kolb, Maria (Bowman). XXIII:4:1 O 1962.

Lapp, Samuel M. and Sarah (Gross). XXVI:1:5 Ja 1965.

Lee County, Iowa, historical marker. XXII:2:1 Ap 1961.

Martyrs Mirror collection, Eastern Mennonite College. XXI:3:1 JI 1960.

Miller, Elizabeth Tawney Autman. XXVII:3:1 JI 1966.

Moser, Jacob J. XXX:4:1 O 1969.

Mumaw family, Dr. Henry A. XXVI:1:1 Ja 1965.

Mumaw, Mrs. John (Rachel). XXV:3:1 JI 1964.

Neuhauser, Mrs. Christian. XXVII:3:1 JI 1966.

Palatinate women's caps. XXVIII:3:1 JI 1967.

Penn Memorial Oak. Home of Christopher Dock. XXI:4:1 O 1960.

Pennsylvania Mennonite Church young people, Newton, Kansas. XXX:1:1 Ja 1969.

Portrait of a Lady by Frank Hals. XXVII:1:1 Ja 1966.

Portrait of a Mennonite Woman by Jacob Eichholtz. XXIII:3:1 JI 1962.

Reber, Joseph. XXV:4:1 O 1964.

Rice, Catherine (Funk). XXV:3:1 JI 1964.

Richard, Michel and Francois. XXIX:1:1 Ja 1968.

Roth, Jacob G. and Bertha. XXIX:3:1 JI 1968.

Royer, Christina Malinda. XXVII:3:1 JI 1966.

Sager, William and Mary. XXIII:1:4 Ja 1962.

Schlegel family, Joseph. XXVII:4:1 O 1966.

Scottdale, Pennsylvania, Farm that became. XXVI:4:3 O 1965.

Smith, Jacob Brubaker. XXIV:2:1 Ap 1963.

Sommer, Joseph and Elizabeth (Miller) XXIV:1:5 Ja 1963.

Sonnenberg Mennonite meeting house, 1834, Wayne County, Ohio. XXX:3:1 JI 1969.

South Union Mennonite Church, first permanent Sunday school. XXV:1:1 Ja 1964.

Steiner, family, Christian P. XXIV:1:1 Ja 1963.

Umble, Jacob and Barbara (Kurtz). XXIV:4:1 O 1963.

Wideman, Mr. and Mrs. Henry. XXVII:2:1 Ap 1966.

Widmer family, John (Hans). XXIX:4:1 O 1968.

Wurtz, Mrs. Rudolph. XXVIII:3:1 JI 1967.

Young Mennonites at Elkhart, Indiana, around 1890. XXII:3:1 JI 1961.

PIONEERS

The Mennonites of Bristol Township, Trumbull County, Ohio. Wilmer D. Swope. XXIII:1:4-8. Ja 1962.

PLAINVIEW, Texas

A letter to the editor [of Bulletin from George and Grace Swartzendruber]. XXX:1:1, 2 Ja 1969.

PLAINVIEW Mennonite Church, Texas

Letters from the Gospel Witness [and Gospel Herald from P. B. Snyder and Henry E. Landis]. XXX:1:2, 3 Ja 1969.

PLANK, David

David Plank (1833-1912). John Umble. XXIV:4:4, 7 O 1963.

Origin and growth of our Sunday school. XXV:1:1, 2 Ja 1964.

POLK City Church, Iowa

Polk City, Iowa, Church. Delbert Gratz. XXII:4:2 O 1961.

PORTRAITS

See Photographs.

PRINTING

Memories of Abraham Blosser's printing business. P. J. Blosser. XXI:2:2, 3 Ap 1960.

PROTECTION Mennonite Church, Kansas

The Protection Mennonite Church. XXIII:3:2, 3 JI 1962.

QUAKER origins

A Pennypacker letter [to John F. Funk]. XXIV:4:2 O 1963.

RAHN, J. B.

Review. XXVII:3:7 JI 1966.

RAUSCHENBUSCH, Walter

Two Rauschenbusch-Horsch letters. XXVIII:1:7 Ja 1967.

REBER family

The Reber family. Melvin Gingerich. XXVIII:3:4, 5 JI 1967.

REBER, Joseph

Portrait. XXV:4:1 O 1964.

RED Hill Mission, Harrisonburg, Va.
From Red Hill to Ridgeway. Michael Zehr. XXVI:2:1-3 Ap 1965.

- REESOR, John E.**
Orbituary of John E. Reesor. XXX:1:5 Ja 1969.
- REIDPATH, Alan C.**
A recent letter [regarding Amish, Hutterites, and the plain way]. XXVIII:2:6 Ap 1967.
- REINFORD, Wilmer**
Recent acquisitions to historical library at Christopher Dock Mennonite school. XXX:1:4, 5 Ja 1969.
- REISNER, John**
The Reisner family. John H. Yoder. XXVII:2:7 Ap 1966.
- REIST, Henry B.**
Journey to the midwest in 1877. XXVI:2:6, 7 Ap 1965.
- RELIEF work**
Menno J. Shellenberger (1897-1921). Mary Caroline Holmes. XXVII:1:3 Ja 1966.
- RHODES, John**
The Massacre of the Rhodes family in 1764. Wilmer D. Swope. XXII:1:7 Ja 1961.
- RICE, Catherine (Funk)**
Portrait. XXV:3:1 JI 1964.
- RICE, Marilyn**
The life of Samuel Detweiler. XXV:1:6, 7 Ja 1964.
- RICHARD, Michel and Francois**
Portraits. XXIX:1:1 Ja 1968.
- RINGENBERG, John**
A letter from Indiana in 1865 [possibly to Friedrich Hage]. XXVI:4:2 O 1965.
- RITTENHOUSE, Charles**
Interview of John F. Funk . . . by Charles Rittenhouse . . . XXI:3:4, 6-8 JI 1960.
- ROCKTON, Pennsylvania**
Sixtieth ordination anniversary and home coming at Rockton, Pennsylvania. J. N. Kaufman. XXVIII:2:3 Ap 1967.
- ROPP, Christian**
Ropp ancestral home. Roy D. Roth. XXV:3:2, 3 JI 1964.
- ROPP, Herman**
Historical photo collecting. XXIII:1:8 Ja 1962.
- ROPP, Miriam**
Noah D. Yoder (1842-1921), Iowa pioneer. XXVIII:4:1-4 O 1967.
- ROSELAND, Mennonite Church, Adams County, Nb.**
Brief history of the Old Mennonite Church, Roseland, Adams County, Nebraska. Daniel E. Snyder. XXVI:4:6, 7 O 1965.
Organization of the Roseland Mennonite Church. XXII:1:3 Ja 1961.
- ROTH, Benedict**
Orbituary. XXX:2:5, 6 Ap 1969.
- ROTH, Jacob G. and Bertha**
Portrait. XXIX:3:1 JI 1968.
- ROTH, Roy D.**
The Ropp ancestral home. XXV:3:2, 3 JI 1964.
- ROWLAND Mennonite Church, Stark County, Oh.**
Rowland Mennonite Church (Canton Township, Stark County, Ohio, 1810-1904). Wilmer D. Swope. XXVIII:2:1-3 Ap 1967.
- ROYER, Christina Malinda**
Portrait with her mother Mrs. Christian Neuhauser. XXVII:3:1 JI 1966.
- RUSSIAN emigration**
Interview of John F. Funk . . . by Charles Rittenhouse . . . XXI:3:7, 8 JI 1960.
- SAGER, William and Mary**
Portraits. XXIII:1:4 Ja 1962.
- SALEM Mennonite Church, Tofield, Alberta**
History of the Sunday school, Salem Mennonite Church, Tofield, Alberta. Edgar Boettger. XXII:2:2, 8 Ap 1961.
Recollections of fifty years: the Salem congregation (1910-1960). Adeline Burkholder. XXII:2:3 Ap 1961.
- SCHIFFLER, Albrecht (1846-1928)**
Autobiography written in 1926. XXVII:2:1, 2 Ap 1966.
- SCHISM**
As others see us. Byran R. Wilson. XXII:2:6 Ap 1961.
Moses G. Horning and the Old Order divisions in Pennsylvania. Emma Hurst. XXI:2:1, 2, 4 Ap 1960.
A schism sealed by a document [Sonnenberg, Oh.]. James O. Lehman. XXX:3:2, 4 JI 1969.
A Shem Zook letter. Melvin Gingerich. XXIII:1:3 Ja 1962.
- SCHLEGEL, Joseph**
Family portrait. XXVII:4:1 O 1966.
- SCHMELL, Judith Rae**
History of the Blooming Glen [Pa.] Mennonite Church. XXIV:2:6-8 Ap 1963.
- SCHMIDT, John F.**
An abortive encyclopedia attempt. XXVIII:2, 5, 8 Ap 1967.
Cornelius Jansen Collection. XXVII:3:6 JI 1966.
- SCHNECK, Peter**
Peter Schneck: first bishop ordained at Sonnenberg. James O. Lehman. XXX:3:6, 7 JI 1969.
- SCIENCE Ridge Mennonite Church, Whiteside County, Il.**
Science Ridge Mennonite Church. Edwin N. Le'vevre. XXVII:1:7 Ja 1966.
Science Ridge ministers. Melvin Gingerich. XXVII:1:7 Ja 1966.
- SCOTTDAL, Mennonite Church, Scottdale, Pa.**
The 175th anniversary celebration at Scottdale. Gerald C. Studer. XXVII:1:4, 5, 7 Ja 1966.
- SCOTTDAL, Pennsylvania**
Farm that became Scottdale, Pennsylvania. Photograph. XXVI:4:3 O 1965.
How farm became a town. Ethel J. Loucks. XXVI:4:3-5 O 1965.
- SHELLENBERGER, Menno J. (1897-1921)**
Menno J. Shellenberger. Mary Caroline Holmes. XXVII:1:3 Ja 1966.
- SHOEMAKER, J. S.**
Two letters of John F. Funk. Melvin Gingerich. XXVI:2:5, 6 Ap 1965.
- SHOWALTER, Anna**
Review. XXI:3:8 JI 1960.
- SHOWALTER, Grace**
Review. XXI:2:4 Ap 1960.
- SINGING**
Kidron [Ohio] community holds semi-annual German hymnsings. Merl Lehman. XXX:3:4 JI 1969.
- SLEEPING preachers**
An old letter from Christian Warey. Melvin Gingerich. XXIV:1:6 Ja 1963.
- SMITH, J. B.**
Belton, Missouri. J. D. Hartzler. XXIV:2:5 Ap 1963.
Bethel Church [Garden City, Missouri]. XXVIII:3:2, 3 JI 1967.
Portrait. XXIV:2:1 Ap 1963.
- SMITH, Willard H.**
Review. XXVI:3:8 JI 1965.
- SNYDER, Daniel E.**
A brief history of the Old Mennonite Church, Roseland, Adams County, Nebraska. XXVI:4:6, 7 O 1965.
- SNYDER, P. B.**
Letters taken from the Gospel Witness [and Gospel Herald]. XXX:1:2, 3 Ja 1969.
- SOMMER, Joseph and Elizabeth (Miller)**
Portraits. XXIV:1:5 Ja 1963.
- SOMMER, Mrs. David**
The Oak Grove Mennonite Church. XXIV:4:6, 7 O 1963.
- SOMMER, Simon**
History of the Sonnenberg Church. XXVII:1:5-7 Ja 1966.
The Sonnenberg cemetery. XXII:4:1, 2 O 1961.
- SONENBERG Mennonite Church, Wayne County, Oh.**
Bishop C. N. Amstutz: church and community leader. James O. Lehman. XXX:4:1-3 O 1969.
History of the Sonnenberg Church. Simon Sommer. XXVII:1:5-7 Ja 1966.
Old letters concerning Sonnenberg. XXIV:2:1-3 Ap 1963.
Peter Schneck: first bishop ordained at Sonnenberg. James O. Lehman. XXX:3:6, 7 JI 1969.
Photograph, 1834. XXX:3:1 JI 1969.
A schism sealed by a document. James O. Lehman. XXX:3:2, 4 JI 1969.
Sonnenberg builds the first Mennonite meeting house in Wayne County, Ohio. XXX:3:1, 2 JI 1969.
The Sonnenberg cemetery. Simon W. Sommer. XXII:4:1, 2 O 1961.
Sonnenberg church leaders. Portraits. XXX:4:1 O 1969.
- SPRINGER, Nelson P.**
Review. XXVII:3:7 JI 1966.
- SPRUNGER, J. A.**
Sprunger's deaconess institutes. Rev. C. Godler. XXIII:2:6 Ap 1962.
- STEFFEN, Dorcas**
The Civil War and the Wayne County Mennonites. XXVI:3:1-3 JI 1965.
- STEINER, Christian B.**
Christian B. Steiner Mennonite Church. Melvin Gingerich. XXIV:3:7 JI 1963.
- STEINER, Christian P.**
about
Christian P. Steiner. XXIV:1:1, 2 Ja 1963.
Family portrait. XXI:1:1 Ja 1963.
- STEINER, Ulrich**
Ulrich Steiner [letter in possession of Eunice Deter]. XXVIII:2:7 Ap 1967.
- STOLTZFUS, Grant M.**
Review. XXV:2:8 Ap 1964.
- STUDER, Gerald C.**
List of Publication Board meetings. XXVIII:3:8 JI 1967.
The 175th anniversary celebration at Scottdale, [Pa.]. XXVII:1:4, 5, 7 Ja 1966.
Reviews. XXIV:1:7, 8 Ja 1963; XXIV:2:8 Ap 1963; XXV:1:7, 8 Ja 1964; XXV:2:8 Ap 1964; XXV:4:7 O 1964; XXVI:1:8 Ja 1965; XXVI:2:8 Ap 1965; XXVI:3:8 JI 1965; XXVI:4:7, 8 O 1965; XXVII:1:8 Ja 1966; XXVII:2:7, 8 Ap 1966; XXVII:3:8 JI 1966; XXVII:4:8 O 1966; XXVIII:2:8 Ap 1967; XXVIII:3:8 JI 1967; XXVIII:4:8 O 1967; XXIX:1:6-8 Ja 1968; XXIX:2:7, 8 Ap 1968; XXIX:3:8 JI 1968; XXIX:4:7, 8 O 1968; XXX:1:6-8 Ja 1969; XXX:2:6-8 Ap 1969; XXX:3:7, 8 JI 1969; XXX:4:7, 8 O 1969.
- STUTZMAN, Bess**
History of the Mennonite Church, Chapell, Nebraska. XXII:3:5, 6 JI 1961.
- SUDERMAN, Elmer F.**
Review. XXVII:2:7 Ap 1966.
- SUGAR Creek Mennonite Church, Wayland, La.**
Introductory remarks of a sixtieth anniversary sermon, April 21, 1968. XXX:2:1-3 Ap 1969.
- SUNDAY School**
The earliest stages of Sunday schools in the Groffdale-Metzlers district [Pa.]. Noah Mack. XXIX:2:5-7 Ap 1968.
Early experience with graded lesson materials. John Umble. XXIV:4:1, 2 O 1963.

- First Mennonite Sunday school conference in the Kansas-Nebraska area. Emma King Risser. XXIII:2,7,8 Ap 1962.
- History of the Sunday school, Salem Mennonite Church, Tofield, Alberta. Edgar Boettger. XXII:2,2,8 Ap 1961.
- My first Sunday school. John F. Funk. XXV:3:1,2 J1 1964.
- Origin and growth of our Sunday school [Logan County, Oh.]. David Plank. XXV:1:1,2 Ja 1964.
- Thoughts of long ago. John F. Funk. XXV:3:3 J1 1964.
- SWARTZENDRUBER, George and Grace**
A letter to the editor [of *Bulletin*]. XXX:1:1,2 Ja 1969.
- SWARTZENDRUBER, Jacob F.**
An old letter [perhaps written by J. F. Swartzendruber or S. D. Guengrich]. XXIV:3:5 J1 1963.
- Personal reminiscences. Evan J. Miller. XXVI:3:4 J1 1965.
- SWOPE, Wilmer D.**
Alcohol among the Columbiana County, Ohio, Mennonites. XXI:1:2 Ja 1960.
- The Chester Mennonite Church in Wayne County, Ohio. XXIV:4:5,7 O 1963.
- Columbiana County, Ohio, Mennonites and the Ohio State Militia. XXIII:3:7 J1 1962.
- Comments on Allegheny history. XXVI:1:5 Ja 1965.
- Early history of the Ohio Mennonite Conference. XXVIII:3:1,2 J1 1967.
- Footnotes of Bethel Church of God, Wayne County, Ohio, 1833-1893. J. C. Warner. XXIV:1:2 Ja 1963.
- Indians barter with Ohio Amish family. XXIII:1:3 Ja 1962.
- The John Freed family of Columbiana County. XXIV:3:4 J1 1963.
- John Funk (1788-1862). XXIV:1:4 Ja 1963.
- List of Mennonite freeholders in Beaver and Fairfield townships, Columbiana County, Ohio, in 1830. XXI:4:2,3 O 1960.
- The Massacre of the Rhodes family in 1764. XXII:1:7 Ja 1961.
- The Mennonite Church in West Township, Columbiana County, Ohio, 1803-1885. XXV:1:4,5 Ja 1964.
- The Mennonite Church of Lackawanna Township, Mercer County, Pennsylvania, 1844-1900. XXVI:1:6,7 Ja 1965.
- The Mennonites of Bristol Township, Trumbull County, Ohio. XXIII:1:4-8 Ja 1962.
- Nebraska Amish Mennonites and war bonds in World War I. XXIV:1:4,5 Ja 1969.
- Ohio ministers who signed Ohio Conference minutes a century ago. XXII:4:7 O 1961.
- Ordinations in the Mennonite Church in Columbiana and Mahoning counties, Ohio, 1915-1948. XIII:2:5 Ap 1961.
- Rowland Mennonite Church (Canton Township, Stark County, Ohio, 1810-1904). XXVIII:2:1-3 Ap 1967.
- Stephen Miller, 1844-1893. XXIX:4:7 O 1868.
- SYCAMORE Grove Mennonite Church, Missouri**
The Sycamore Grove Mennonite Church. XXVIII:3:6-8 J1 1967; XXVIII:4:6,7 O 1967.
- TOBACCO**
An old letter. Perhaps written by J. F. Swartzendruber or S. D. Guengrich, Kalona, Iowa. XXIV:3:5 J1 1963.
- TROYER, Charity Gingerich**
History of Mt. Zion Congregation. XXIII:2:2-5 Ap 1962.
- TSCHETTER, Peter S.**
Hutterite defense statement in court regarding school attendance. XXX:4:6 O 1969.
- UMBLE, Dale**
Anna Kauffman—beloved aunt. XXII:1:6,8 Ja 1961.
- UMBLE, Dorothy**
The Mennonite Church at Long Green, Maryland. XXII:1:5,8 Ja 1961.
- UMBLE, Jacob and Barbara (Kurtz)**
Portrait. XXIV:4:1 O 1963.
- UMBLE, John**
An Amish minister's certificate. XXII:3:7 J1 1961.
- David Plank (1833-1912). XXIV:4:4,7 O 1963.
- An early experience with graded lesson materials. XXIV:4:1,2 O 1963.
- Reviews: XXII:2:8 Ap 1961; XXIII:2:7,8 Ap 1962; XXIV:3:8 J1 1963. XXIV:4:8 O 1963.
- VALLEY View Amish Mennonite Church, Pa.**
History of the Valley View Amish-Mennonite Church. Elmer Yoder. XXV:2:6,7 Ap 1964.
- VIRGINIA Mennonite Church Conference**
Early Mennonite parochial schools. J. Paul Graybill. XXVI:1:1,2,3,7 Ja 1965.
- The Mennonite Church in Jamaica. Carl Harman. XXIV:2:4 Ap 1963.
- WAR**
The Civil War and the Wayne County Mennonites. Dorcas Steffen. XXVI:3:1-3 J1 1965.
- A Civil War letter. William G. and Samuel G. Gross. XXIII:3:5 J1 1962.
- A Civil War letter. Samuel Hage. XXVII:3:5 J1 1966.
- The Massacre of the Rhodes family in 1764. Wilmer D. Swope. XXII:1:7 Ja 1961.
- Nebraska Amish Mennonites and war bonds in World War I. Wilmer D. Swope. XXIV:1:4,5 Ja 1969.
- WAREY, Christian**
Old letter from Christian Warey. Melvin Gingerich. XXIV:1:6 Ja 1963.
- WARNER, J. C.**
Bethel Church of God, Wayne County, Ohio, 1833-1893. XXIV:1:2 Ja 1963.
- WAYNE County, Ohio**
Letter notifying two members of their excommunication. XXVII:3:5 J1 1965.
- WEAVER, Edwin L.**
A pioneer venture in journalism. XXII:3:4,8 J1 1961.
- WEAVER, Mary Lou**
The Gelatt Mennonite Church. XXIII:4:3,7 O 1962.
- WEDDINGS**
Reuben and Elma (Amstutz) Hofstetter wedding. James O. Lehman. XXX:3:7 J1 1969.
- WENGER, J. C.**
Olive Church building, 1862. [In.]. XXX:4:4 O 1969.
- The ordained men from Indiana and Michigan who attended the Diener-Versammlungen 1862-1878. XXVI:1:4 Ja 1965.
- Review. XXV:3:8 J1 1964.
- WENGER, Joseph and Fredrich**
Letter notifying two members of their excommunication. XXVII:3:5 J1 1966.
- WENGER, Mary Lois**
History of Christopel Mennonite Church. XXII:3:2,7 J1 1961.
- WENGER, Samuel S.**
Review. XXVIII:1:8 Ja 1967.
- A visit to the Upper Emmental. XXIX:4:3,4 O 1968.
- WEST Liberty, Ohio**
Portrait of Amish Mennonite young women at West Liberty, Ohio. XXVIII:2:1 Ap 1967.
- WIDEMAN, Marjorie Yoder**
Clarence Center Mennonite Church. XXIV:3:1-3 J1 1963.
- WIDEMAN, Mr. and Mrs. Henry**
Portrait. XXVII:2:1 Ap 1966.
- WIDMER, John (Hans)**
Family portrait. XXIX:4:1 O 1965.
- WILSON, Byran R.**
As others see us. XXII:2:6 Ap 1961.
- WITMER, James**
John Witmer, a World War I conscientious objector. XXIV:4:3,4 O 1963.
- WITMER, John**
John Witmer, a World War I conscientious objector. James Witmer. XXIV:4:3,4 O 1963.
- WORLD WAR I.** See War.
- WORSHIP**
The old order that does not change. Alex R. Miller. XXVII:4:4-6 O 1966.
- Sunday at the Old Order Mennonite meeting-house. Paul J. Bickel. XXIII:4:4,5 O 1962.
- WURTZ, Mrs. Rudolf**
Portrait. XXVIII:3:1 J1 1967.
- YODER, Donald H.**
Hans Yoder. XXII:3:8 J1 1961.
- YODER, Elmer**
History of the Valley View Amish-Mennonite Church. XXV:2:6,7 Ap 1964.
- YODER, Fannie, 1753**
An inquiry. Mrs. Leonard C. Kreider. XXVII:4:7 O 1966.
- YODER, Hans**
Hans Yoder. Donald H. Yoder. XXII:3:8 J1 1961.
- YODER, John H.**
The Reisner family. XXVII:2:7 Ap 1966.
- YODER, Noah D.**
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- YODER, S. C.**
History of the Mennonite Church, Chappell, Nebraska. XXII:3:5,6 J1 1961.
- YODER, Walter E.**
My life and experiences. XXVII:2:3-5 Ap 1966.
- YOUNG People's Conference Movement of 1918**
Origin of the Young People's Conference movement of 1918. Jacob C. Meyer. XXVIII:2:4,5 Ap 1967.
- Preliminary developments for the Young People's Conference in France in 1919, Part I. Jacob C. Meyer. XXIX:1:1-4 Ja 1968; Part II. XXIX:2:3,4 Ap 1968; Part III. XXIX:3:5-7 J1 1968.
- ZEHR, Michael**
From Red Hill to Ridgeway. XXVI:2:1-3 Ap 1965.
- ZIJPP, Nanne van der**
Nanne van der Zijpp. Irvin B. Horst. XXXI:2:7 Ap 1965.
- ZOOK, Shem**
A Shem Zook letter. Melvin Gingerich. XXIII:1:3 Ja 1962.
- ZUERCHER, David**
David Zuercher (1803-1879) autobiography. XXII:4:5,6 O 1961.
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MENNONITE HISTORICAL BULLETIN

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SPECIAL CHRISTOPHER DOCK MEMORIAL ISSUE



BEN FRANKLIN AND TAVERNKEEPER: SCENE FROM "THE QUIET IN THE LAND"

The Sounds and the Scenes

By JAN GLEYSTEN

"The Quiet in the Land," a film which portrays the Anabaptist-Mennonite tradition through three historical eras, with special emphasis on the Colonial, will be released this month at the occasion of the Christopher Dock Bicentennial at Lansdale, Pa. The film was created by

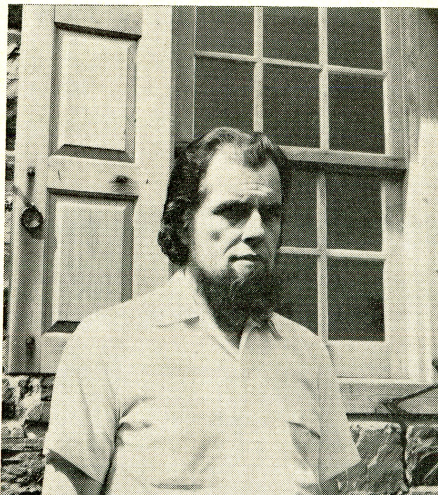
John L. Ruth, a Franconia Conference minister and professor at Eastern Baptist College, a man with a great love for and thorough understanding of the Anabaptist heritage.

Drawing upon an immense source of personal knowledge of the area's history, John Ruth always adds to

whichever project he is currently working on—a cantata, a novel, an oratorio. His is a call to share in this rich tradition, a call to discipleship to the Now-generation. In other words it becomes an evangelistic effort.

The scenario for "The Quiet in the Land" evolved much like one of Rembrandt's multi-stage etchings, as John added new ideas to parts al-

(Continued on Next Page)



JOHN RUTH,
Creator of "The Quiet in the Land"

SOUNDS AND SCENES

(Continued from Page 1)

ready finished, and as new discoveries, new sites and situations during the filming lent themselves to incorporation. The film thus grew in a very organic and exciting way during the three years of planning and production. In bold outlines the story develops something like this: A contemporary Mennonite in search for his identity and purpose pays a "visit" to his ancestors, the Mennonite emigrants on the Skippack in the days of Christopher Dock. In the course of that "visit" he discovers what their concerns were, and how they responded to them. He begins to discover the relationship of their actions to the issues he faces in contemporary America. (John's earlier research did indicate a definite cultural shock experienced by these settlers, having fled Europe to escape the ravages of war only to discover that life over here was not that different. John believes furthermore that the issues they faced then are not dissimilar to the ones we face today). There are the issues of war, materialism, education and how to pass the "faith of our fathers" on to the next generations. The heart of the movie turns into a fictional recreation of Skippack Mennonite life, based very closely on actual accounts. The filming was done more or less in three stages: The European footage, serving as memory flash-backs in the minds of the settlers, was filmed in the summer of 1969. Most of the historical

scenes were filmed on location in Eastern Pennsylvania this January and completed in June along with all contemporary scenes. For the initial stage of gathering Anabaptist historical scenes in Europe I was asked to serve as guide-interpreter, and as artistic assistant on the whole production (which amounts to sort of a "printer's devil" position, which in spite of the name, turned out rather educational for me!)

While the three phases of film making were quite different, they had one thing in common: each was a time of long hours of intensive and hard work, demanding, exhausting, but at the same time: exciting, satisfying. While in Europe John's wife Roma did nearly all of the driving, guiding the fully loaded Microbus over the single-lane dikes of Menno's Frisian plains, and over the steep, graveled Alpine trails of Blaurock's missionary journeys, always sensitive to the signals of two men who saw the unfolding landscape as a continuous series of picture possibilities. To Roma goes much of the credit not only for the work accomplished during phase I, but for the entire effort.

We had our moments of disappointments and our moments of glory. Four centuries of wars had destroyed much of the visual evidence we were looking for. Often we would drive hard for hours to a specific town only to find out that World War I eradicated all that was

of essence to us, and that the oldest building, though built in the traditional style, was only built in 1928 after a decade of clearing the debris of war. Elsewhere progress and prosperity had taken its toll. One lovely Gothic house survived only as a shell housing a modern car wash. New high rise apartments cover the land which our forefathers tilled for centuries. In one place the one building which still related to the days of persecution was going to be torn down as soon as the owner could find the money to replace it with a modern glass and steel complex. And a four-lane highway on stilts was just beginning to invade the valley where Blaurock last preached the Word. More than once we realized that this is the eleventh hour for recording much of our history.

On the other hand, much that is of essence remains, and will remain. The Menno-Kate will be taken care of by the Mennonites of North Germany, the imposing castle Het Steen in Ghent, with its torture chambers and dungeons, is in the good hands of the Belgian government, and a Dutch society sees to it that the windmill industries along the Zaan River, which brought wealth to their Mennonite owners, not only survive in good shape, but are kept in operation. Short of disasters, such as the fire which destroyed Conrad Gre-

(Continued on Page 4)

Special Christopher Dock Memorial Issue

Christopher Dock has become a major figure within Colonial American history, in a sense, symbolizing in his very person early New World Mennonitism. This is all well and good. The devout and sincere man by all means deserves a respected place within Mennonite tradition.

Yet the question arises: just what does Christopher Dock symbolize? What was the content of Colonial Mennonitism? What lay behind that decision to pull up stakes in Europe, and part company with fellow-Mennonites who decided to stay at home, and attempt a rugged crossing into a quite undeveloped land?

The lead article by Jan Gleysteen, the Letter of 1745, and the commentary which follow grant us incisive insights into the life, character, and concerns of eighteenth-century Mennonitism. These add a third dimension to an already colorful portrait of the schoolroom, pupils, and a masterful pedagogue of Skippack, a dimension which takes us out of a Colonial child's milieu into the real substance of New World living, during an era when it was not so very difficult to smell the powder kegs of war closing in upon a heretofore peaceful Pennsylvanian community. The existential question then, as now, was and remains: how ought the church anticipate and respond to potential, if not present, dangers? L. G.

A Pennsylvania Letter of 1745 to Mennonite Leaders in Holland

To all the ministers and elders of the nonresistant Mennonite congregations of God in Amsterdam and Haarlem and wherever this may be read, we, all the ministers and elders of the nonresistant Mennonite congregations in Pennsylvania, wish you as a greeting God's grace, love and peace from the fullness of Jesus.

Dearly beloved Brethren,

In the year 1742 on May 8 we sent a letter to you in which we presented our concern and out of sincere love, although in weakness and simplicity, informed you somewhat of our circumstances. First, that we have up to the present under the honorable crown of Great Britain been able to live unhampered in freedom of conscience. Further we told you about the state of the local congregation, how under divine direction it has propagated itself and has spread and grown.

In our earlier letter we also presented our concern to you that, although we have hitherto been able to live in peace and liberty, for which we give God sincere thanks, and have been tolerated; there is no guarantee that, if a hostile attack should strike this province, we would not, like all the other provinces, be compelled against our conscience to take up arms and meet the foe with weapons with a heavily burdened conscience.

Further we informed you in that letter that we, for the sake of assurance in freedom of conscience, have notified the present government and the Assembly, which to be sure received our petition kindly, but still declared itself toward us that such a matter is entirely beyond its authority, and that such freedom of conscience must be sought from the Royal Majesty of Great Britain.

When we now consider our own condition from our point of view, we find ourselves powerless, weak and incapable of seeking such a matter in our littleness at such a court and high power, and in this case see no course before us but to entrust it to the one eternal and almighty God, who has hitherto graciously protected our province from all hostile attacks, so that we can still live in peace. But because our old deceased brethren Hans Burckholder and Benedikt Brechtbiell and others, who came to this country 27 years ago, received kind consolation from the brethren of Amsterdam, in precisely such matters: that is, if we for the sake of freedom of conscience should suffer want, we should make it known to the brethren in Holland,



Henry Funk (Ed Clemens), Conrad Beisel (J. Richard Daupt) and Dielman Kolb (Allan Eitza): Scene from "The Quiet in the Land"

that they would be inclined to the extent of their ability to come to our support with counsel and help, which caused us greatly to rejoice.

We acknowledge our misstep in coming to so distant a land without sufficient assurance concerning freedom of conscience.

This is in brief the content of our former letter; but because we have received no information whether it was received or accepted by the brethren, we were moved to let you know this by means of these lines, hoping that you will kindly accept this from us, and also, as far as you are able, to inform us of your advice in such troublesome circumstances.

We now want to elaborate further about our concern:

It cannot be known, now that the flames of war seem to be mounting higher and higher, whether cross and tribulation may not all the sooner fall to the lot of the nonresistant Christian. It therefore becomes us to arm ourselves for such cases with patience and endurance, and to make every preparation for steadfast constancy in our faith. It was, therefore, unanimously favored by the Brotherhood in this land, to see if we could manage to have Dielman Jans van Braght's *Bloedig Toneel* (*Martyrs Mirror*) translated into German, especially since here in this country in our brotherhood many young people have grown up and greatly increased in number, so that our posterity may have before their

eyes the traces of those loyal witnesses of the truth, who walked in the way of truth and have given their lives for it. Although we have greatly desired to have this work published for a number of years, it has heretofore remained unaccomplished. The establishment of a new German printing office has renewed the hopes, but the bad paper used here for printing has caused us to reconsider. Besides, up to this time, there has not appeared, either among ourselves or others, anyone who understands the languages well enough to make a faithful translation. We have for certain reasons not been able to entrust it to those who have volunteered and promised to do it, for however much we are concerned to have it translated, we are equally concerned that the truth remain unblemished by the translation.

Lately we agreed to commit this plan to the brethren in Holland for their counsel. To this all the ministers and elders have unanimously given their consent.

We therefore earnestly request that you accept our entreaty in love and reply as regards this case as soon as possible, sending an estimate and specification, what it would cost to translate it, and to print and bind one thousand copies, and whether they could be shipped to us here without high customs and other expenses, what they would come to with or without copper plates, whether you consider it better that

they be shipped singly or all at once, however it seems most feasible to you to manage it.

This petition is made to you, dear brethren, because there is here a deep desire to have the above-mentioned book translated into German, so we ask you to take counsel in this matter to determine whether it can be carried out in these dangerous times with the war going on and what a copy would cost with translation, printing and binding, if we have one thousand printed. We hope you will accept this request in love and let us know as soon as possible your counsel and opinion.

In which hope we remain,
Your brethren in willing service,
and fellow ministers in Jesus Christ.

Jacob Godschalk
Marthin Kolb
Michael Ziegler
Heinrich Funk
Gilles Kassel
Dielman Kolb

The above names of the leaders of the local congregation at Schiebach (Skippack) have been commissioned by the rest of the congregation to send this to you; done on October 19, 1745.

P.S. We inform you herewith that by reason of duty we should not have delayed with this letter. But because we have not yet received your reply to our previous letter the matter has been left thus. We are sending this in duplicate so that in case one gets lost in the disturbances of war we hope one copy will reach you safely.

(Translated by Elizabeth Bender)

SOUNDS AND SCENES

(Continued from Page 2)

bel's ancestral castle last November, these sites are now safe.

Besides ideal weather to help us along we did have more than our share of happy accidentals, the things that make for a good movie. Out shooting before breakfast one morning we discovered that some rare historic flags had been brought out for a pageant the night before, and that workmen were just then busy taking them in and back to the archives. But not before John had captured them on film. Swans gracefully sailed the dark waters of the castle moat right when and where we needed them. Or the right combination of buildings enabled us to symbolize the principle of church-state separation. The equipment and our work naturally drew the atten-

tion of young and old as we set up in various places. In Amsterdam I heard two old men, figuring correctly that we were Americans, come up with the conclusion that we were probably filming backgrounds for "cigarette commercials."

Travel from country to country in Europe is done without much formality and we had no problem taking our supplies across the borders. But there had to be one exception: One evening we left Germany to enter France. The tall, young customs officer began by berating the color and type of our headlights and the way they were aimed, all of which I translated from French for John and Roma's benefit. Next he demanded to see all our passports which he studied from A to Z. Then he shined his flashlight in the bus studying the contents till his eye fell on the camera. . . . Ah, messieurs, c'est un appareil professionnel, ça. . . and you can't take that into France: Come back tomorrow morning and we'll have you fill out the necessary forms to conduct your profession in France. Sorry, but I can't let you in. So, with our sleeping quarters just a few miles down the road in De Gaulle's empire, we turned around and re-entered Germany. The German guard who had watched it all from a distance unnecessarily apologized to us for the treatment we had received from his French counterpart. Fortunately I did know the area very well and with the help of our large scale Michelin map, and little-used country paths, we were eating at my sister's table in France some forty-five minutes later without ever seeing a border guard. It did help us to realize what it must have been like for our Anabaptist ancestors to sneak across the lines for centuries to carry out their mission!

The filming of the historical and the contemporary scenes in Eastern Pennsylvania involved a great deal more work: the engaging of actors and extras; permission to use historical sites managed by the Commonwealth or privately owned; the rental of much sophisticated equipment and services and a competent staff to run it; the production of authentic period costumes. All the historic scenes were filmed on actual locations and not a single set was built to recreate a scene. The film takes one to the Ephrata Cloister where actual Ephrata music was sung by the Lancaster Choral Singers, directed by Hiram Hershey, and where a facsimile page of the 1748 *Martyrs Mirror* is printed on the old wooden press. The Delp Meeting-

house, no longer used today, came back to life in January when a whole congregation dressed in Colonial Mennonite costume gathered there to reenact a funeral. It was bitter cold that morning and a mass of camping stoves was needed to bring the temperature to a bearable level. And half a mile of electrical cable had to be installed from a nearby farm to the meetinghouse to power the equipment.

A room in the beautiful pioneer home of the Philip Gehret family served as the setting for the discussion in 1745 for the need to have the *Martyrs Mirror* translated. The State of Pennsylvania Commission permitted the use also of a historic tavern at Landis Valley for a scene in which the dean of the Associated Mennonite Biblical Seminaries, Ross Bender, appears as Ben Franklin. For another part of the story John and Roma Ruth drove around for days to locate just the right combination of springhouse, trees, fields and fences for a butchering scene, then discovered it within a quarter mile of the movie studio. It takes months of preparation to gather the props, assign the actors and prepare the sites, make the costumes and take care of all the details in each day's work. And it takes an eight or ten-hour day of setting up and filming to produce a scene which may be on the screen for no more than two or three minutes. Add to this the making of maps, the writing of the musical score, the addition of titles, credits, the editing and dubbing in of all sound components and you get some idea of the work and the cost involved.

When people get together for a deliberate, communal "backward look" such as the Dock Bicentennial, they need a program, a story to recite, an image to share. Christians need symbols to share in order to communicate their sense of the meaning of life to each other, and to the world outside. By the guidance of the Holy Spirit men have written the stories, and then assembled and interpreted them, so that God's People can be filled with a living sense of God's work among them, past and present. We Mennonites need this as much as anyone. Even if we should decide that a "Mennonite" identity may not be for us, we must first develop a vivid sense of what a Mennonite identity truly is before we can meaningfully reject it. The "Quiet in the Land" is one such attempt at directing its viewers toward a true re-discovery of the tremendous import of their spiritual origins.

The Colonial Mennonites Move Ahead on Their Own

The excerpts which follow in this and the other three short articles below serve as interpretation to—and further elaboration about—the “Letter of 1745.” The paragraphs are lifted verbatim from Samuel W. Pennypacker’s *A Noteworthy Book: Der Blutige Schauplatz oder Martyrer Spiegel*. Ephrata, Pa., 1748 (Philadelphia, 1881), 8-15. This sagacious historian has caught something of the spirit of the world within which Colonial Mennonites lived. But he also captures something of the Mennonite vision of that day, which in turn, has led us to reprint his words below. L. G.

The Dutch are proverbially slow, and in this instance they maintained their reputation, since they did not reply until Feb. 10, 1748, nearly three years later. They then threw cold water on the whole enterprise. They thought it utterly impracticable both because of the trouble of finding a translator and because of the immense expense that would be incurred. They further suggested a way out of the difficulty which would have been worthy of Diedrich Knickerbocker. It was to get some of the brethren who understood the Dutch language to translate the chief histories in which the confessions of the martyrs are given and have them copied by the young people in manuscript. By so doing would be secured the “double advantage that through the copying they would give more thought to it and receive a stronger impression.”

Without waiting for this valuable advice the Americans had in the meantime found a way to accomplish their purpose. At Ephrata, in Lancaster County, had been established some years before, and still exists, a community of mystical Dunkers, who practiced celibacy, and held their lands and goods in common. About 1745, they secured a hand printing press, now in possession of the Historical Society of Pennsylvania, on which they printed over fifty books, . . . The chronicle of the Cloister says: “Shortly before the time that the mill was burned down the Mennonites in Pennsylvania united together to have their great martyr book, which was in the Dutch language, translated and printed in German. For this work there was nobody in the whole country considered better fitted than the brotherhood in Ephrata, since they had a new printing office and paper mill, and moreover could place hands enough upon the work. The agreement was very advantageous for the said Mennonites, since it was determined upon both sides that the brethren should translate and print the book, but the Mennonites should



Printing the 1748 Martyrs Mirror, Ephrata, Penna.: Scene from
“The Quiet in the Land”

afterward be at liberty to purchase or not. . . .

“After the building of the mill was completed, the printing of the martyr book was taken in hand, for which important work fifteen brethren were selected, of whom nine had their task in the printing office, viz., a corrector who was also translator, four compositors, and four pressmen. The others worked in the paper mill. Three years were spent upon this book, but the work was not continuous because often the supply of paper was deficient. And, since in the meantime there was very little other business on hand, the brethren got deeply into debt, but through the great demand for the book this was soon liquidated. It was printed in large folio, using sixteen quires of paper, and making an edition of thirteen hundred copies. In a council held with the Mennonites, the price for a single copy was fixed at twenty shillings, from which it can be seen that the reasons for printing it were very different from a hope of profit. . . . If . . . the small price [is considered] and how far those who worked on it were removed from all self-interest, it cannot fail to appear how valuable must have been to them

the descriptions therein contained of the lives of the holy martyrs.” . . .

The greater part of the literary work upon it was done by the learned prior, Peter Miller, who later, at the request of Congress, according to Watson the annalist, translated the Declaration of Independence into seven different European languages. The publication of the first part was completed in 1748, and the second in 1749. . . .

When Israel Acrelius, the author of the History of New Sweden, visited Ephrata in 1754, he was shown the martyr book, which, he says, of all the works published there, had given the most trouble and least return. “We went down again to Müller’s room, and there he showed me the *History of the Persecution of the Anabaptists*, a large and thick folio volume which he himself had translated from the Holland into the German language, and had afterward had it printed there in Ephrata, saying it was the largest book that had been printed in Pennsylvania, as also that he had labored for three years upon the translation, and was at the same time so burthened with work that he did not sleep more than four hours during the night. . . .”

A Contemporary Colonial Mennonite Statement

The before-mentioned Heinrich Funk and Dielman Kolb were appointed a committee by the Mennonites to make the arrangements with the community at Ephrata, and to supervise the translation. Their certificate is appended, saying: "It was desired by very many in Pennsylvania that there should be a German translation and edition of the martyr book of the Defenceless Christians or *Taufts-gesinneten*, before printed in the Dutch language, and the Brotherhood in Ephrata, on the Conestoga, offered and promised not only that they would translate the book, but would take care that it should be of a neat print and a good paper and at their own cost, if we would promise to buy the copies and have none printed or brought here from any other place. Thereupon the elders and ministers of those communities of the *Taufts-gesinneten* which are called Mennonites (to which communities the said book is best adapted) went to Ephrata and made there with their said friends an agreement that they, the said *Taufts-gesinneten*, would buy the said books at a reasonable price, and would not give orders elsewhere, provided they should receive assurance of good work, paper and translation, but if the print should not turn out well they should be released. Heinrich Funk and Dielman Kolb had such a great love for this book that they both with common consent gave their time and labor to it, and, as the leaves came from the press and were sent to them in their order, went over them one at a time, comparing them with the Dutch, and in this work have not omitted a single verse. They have not found in the whole book one line which does not give the same grounds of belief and sense as is contained in the Dutch. . . . We have therefore at the request of the rest of our fellow ministers very willingly read through this great book from the beginning to the end and compared it with the Dutch, and we have according to our slight ability and gift of understanding found nothing that would be disadvantageous to this book, or in which the teachings of the holy martyrs have not been properly translated, but we believe that the translator has done his best, with the exception of the typographical errors, of which in our opinion there are few for such a great book. But should some one go through it as we have done, and find some mistakes which we have overlooked or not



The Dielman Kolb home, as restored by the present owners, Mr. and Mrs. Philip R. Detweiler

understood, it would be well for him to call attention to them, because two or three witnesses are better than one. We further believe that the best thing about this book will be that the Lord through his Holy Spirit will so kindle the hearts of men with an eager desire for it that they will not regard a little money but buy it, and taking plenty of time, read in it earnestly with thought, so that they may see and learn in what way they should be grounded in belief in Christ, and how they should arrange their lives and walk in order to follow the defenceless Lamb and to be heirs of the everlasting Kingdom with Christ and his Apostles. In this book are contained many beautiful teachings out of both the Old and New Testament, accompanied with many examples of true followers from which it is apparent *that we must through much tribulation enter into the Kingdom of God*. Acts xiv. 22. We see in it many true predecessors who have followed the Lamb, of whom Paul says, Hebrews, xiii. 7: *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation*. Although the road is small and narrow, nevertheless it leads to everlasting joy."

A Description of the Martyrs Mirror

It is a massive folio of fifteen hundred and twelve pages, printed upon strong thick paper, in large type, in order, as is said in the preface, "that it may suit the eyes of all."

The binding is solid and ponderous, consisting of boards covered with leather, with mountings of brass on the corners, and two brass clasps. The back is further protected by strips of leather studded with brass nails. Some of the copies when they were issued were illustrated with a frontispiece engraved upon copper, but they were comparatively few, and the book is complete without this plate. The creed of the Dunkers differs from that of the Mennonites mainly in the fact that the former believe in the necessity of immersion, while the latter administer baptism by sprinkling, and over this question the two sects have contended with each other quite earnestly. The plate referred to represented John the Baptist immersing Christ in the river Jordan, and consequently the Mennonites refused to have it bound in the copies which they purchased, and, on the other hand, in those secured by the Dunkers it was inserted. There was another plate prepared for the book, but for some unknown reason it was not used, and there is but a single known print from it. These plates appear to have been engraved by M. Eben, at Frankfurt in Germany. In some instances it was bound in two volumes. The title-page to the second part says that it was "out of the Dutch and into the German translated and with some new information increased." Among the additions made at Ephrata were twelve stanzas upon page 939, concerning the martyrdom of Hans Haslibacher; taken from the *Aussbundt* or hymnbook of the Swiss Mennonites. Some of the families in Pennsylvania and

other parts of the United States, the sufferings of whose ancestors are mentioned in it, are those bearing the names of Kuster, Hendricks, Yocum, Bean, Rhoads, Gotwals, Jacobs, Johnson, Royer, Zimmerman, Shoemaker, Keyser, Landis, Meylin, Brubaker, Kulp, Weaver, Snyder, Wanger, Grubb, Bowman, Bachman, Zug, Aker, Garber, Miller, Kassel, and Wagner. In Lancaster County there are today many of the Wentz family.

THE MARTYRS MIRROR AND THE REVOLUTIONARY WAR

There is still another event in the history of this publication recorded in the chronicles of the cloister. "This book had finally in the revolutionary war a singular fate. There being great need of all war material and also paper, and it having been discovered that in Ephrata was a large quantity of printed paper, an arrest was soon laid upon it. Many objections were raised, and among others it was alleged that since the English army was so near, this circumstance might have a bad effect. They were determined however to give up nothing, and that all must be taken by force. So two wagons and six soldiers came and carried off the martyr books. This caused great offence through the land, and many thought the war would not end well for the country, since they had maltreated the testimonies of the holy martyrs. However they finally again came to honor, since some judicious persons bought what there was left of them."

Franconia Conference Purchases Dock Fraktur

On December 23, 1970, Lee M. Yoder, Principal of the Christopher Dock Mennonite High School, Lansdale, Pa., acted on behalf of the Christopher Dock Bicentennial Commemoration Committee of which he is chairman, to purchase for \$1000 a Dock Fraktur-Schrift from the Rev. Scott Francis Brenner of Abington, Pa.

When Yoder learned on December 12 from Jan Gleysteen, who was meeting that day with the Bicentennial Committee, that the Fraktur was for sale, he went into swift action. Gleysteen had namely learned of the Fraktur being offered for sale from Gerald Studer. So Yoder promptly called Studer to double-check on the authenticity of the piece. Studer replied that from all that he had been able to learn,

Dock signed none of his Fraktur pieces; that very few of them had been preserved with any evidence as to their origin; and that even those few pieces which Brumbaugh had in his possession and reproduced in his biography of Dock published in 1908 appeared to have become lost in the meantime.

There seems to be little doubt, therefore, that the Fraktur is indeed a genuine Dock creation. Below is a copy of Reverend Brenner's letter which speaks to this question:

December 21, 1970.

To Whom It May Concern:

The Fraktur about which I write I believe to be in the hand of Christopher Dock. It is reproduced, in color, between pages 192 and 193 of the book *Christopher Dock* by Gerald C. Studer, 1967. Moreover, the statement on page 192 of the Studer book is in accord with the circumstances surrounding my purchase of the Fraktur.

I secured this piece of illuminated writing about the year 1944 from an antique dealer named Levi Yoder of Silverdale, Pa. Mr. Yoder also handled many old books and a considerable amount of Fraktur. Much of his Fraktur is now in the Free Public Library of Philadelphia. I recall Mr. Yoder telling me that he had been told by a Mennonite historian—I believe the name was Cassel—that the penmanship of this Fraktur was that of Dock.

I was, at once, struck by the fact that both the German and the English letters were in the same hand—a very rare occurrence in Fraktur of that period. This in itself suggested to me that the Fraktur was the work of a schoolmaster, possibly Dock.

A subsequent study of the text by others and by me has convinced me beyond any reasonable doubt that this Fraktur is the work of the distinguished and celebrated schoolmaster, Christopher Dock.

Sincerely yours,

Scott Brenner

News and Notes

Photos in this issue on pages 1, 2, 3, and 5 by Jan Gleysteen; on page 6, courtesy Gerald Studer.

Hans-Joachim Wienss, a volunteer with the MCC office in Frankfurt/Main, Germany, wrote a college examination paper on Christopher Dock two years ago. Having learned of the two-hundredth anniversary celebration to be held at Lansdale, Pa., on October 9-17, 1971, he

wrote: "You will know that there is no book or encyclopedia in German mentioning (Dock's) name or pedagogic writings (with the exception of a book on Mennonite migration around the world written by a Mennonite, Dr. Horst Penner). But in no scholarly volume is Dock mentioned. He simply is not known in Germany. I have been encouraged by a Mennonite professor here to try writing source material on Dock. I also have in mind writing several articles on Dock for German Mennonite papers." Wienss wrote to Gerald C. Studer requesting a copy of the *Schul-Ordnung* in German which was promptly sent to him.

Ann (Mrs. W. B.) Cunningham, Glenshaw, Pa., wrote a paper entitled "Christopher Dock, The Man and His Philosophy" in partial fulfillment of the requirements for a graduate course in the History of American Education for the University of Pittsburgh in December 1970. Her professor, Dr. Robert Agostino, in a class lecture on the curriculum and methods of teaching in the late 1600s and early 1700s mentioned that "tiny deviations seem profound" and drew a graph showing only two such deviations in almost two-hundred years concerning the practical curriculum found in the first schools in America, and Dock's school was one of the deviations. Mrs. Cunningham taped an interview with Gerald Studer which she submitted along with her forty page paper.

The annual meeting of the Historical and Research Committee of the Mennonite Church will take place October 9-12, 1971, at the Christopher Dock High School.

BOOK REVIEWS

(Continued from Page 8)

different traditions within his own district and frequently shared in the participation and leadership of services with them. It is no wonder that Mr. Wenger frequently refers to him as "our beloved Bishop."

It is hoped that every such district will have those individuals who will from time to time give themselves to the recording of the Lord's leading among His people for the benefit of later generations. But it is also commendable that the author allowed enough years to pass since the death of the "beloved Bishop" that a mature perspective could be gained before attempting to evaluate this segment of his life and community. The brethren Wenger and Sauder are to be most warmly commended for their painstaking labor in gathering, writing and publishing *The Weaverland Mennonites*.

—Gerald C. Studer

Book Reviews

The Weaverland Mennonites—1766-1968. By Eli D. Wenger and George G. Sauder, Manheim, Pa. & Goodville, Pa. Privately printed by the authors. 1968. 363 pp. \$7.80.

This book is divided into two parts: Part I consists of five chapters giving the history of the churches in the Weaverland district of the Lancaster Mennonite Conference, and Part II, a transcript of the Mennonite cemeteries in the area, plus brief descriptive and interpretive comment concerning many of the people buried there. Part I includes a biography of Bishop Benjamin W. Weaver with extensive excerpts from his diaries and is written by Eli D. Wenger of Manheim; while Part II is the work of George G. Sauder of Goodville. Both of these men are in their eighties and have obviously lavished great devotion and love upon this work. The book is well illustrated and bound in blue-green cloth. Mr. Wenger says that he and Mr. Sauder are not planning a second edition and that this edition is being rapidly depleted.

The affection and seasoned attitude manifested by these authors more than compensates for occasional awkwardness in sentence construction and the unprofessional treatment of data. Furthermore it must never be forgotten that apart from such efforts as this, much invaluable local history would be completely lost. In fact, the homespun nature of this work with its lack of finesse and an inconsistency of typography and format in a way adds to the flavor of the story. Here is primary source material such as every historian relishes. Some repetition of material suggests a lack of overall screening and organization. At times the reader must act upon the advice of the colloquial saying which recommends taking a Dutchman for what he means, not for what he says!

This book provides a rich cache of documentary evidence and illustration from one major Mennonite area concerning many attitudes and practices still to be found among the Mennonites. Much of this data comes to the reader via the diaries of a beloved and prominent bishop of the district who served with unusual effectiveness from 1902-1928. A personal letter from Mr. Wenger says: "Reading excerpts from his Diary seem today a bit conservative. But in the light of his time they are not. He was a progressive, always in the lead. He helped mold the position of the Mennonite Church at Yellow Creek, Indiana, during World War I."

The gradual increase in church

dedication services (here rightly questioned), the rise of the Sunday school, the attitude toward drinking, the troubles caused by the coming of the telephone and automobile, the different preferences concerning the site of water-baptism and whether it is to be held in meeting-house or at a stream, the actions taken toward those holding political offices, the grievances caused by the coming of choirs, labor unions and lodge-membership and the consequences of the insistence upon the plain coat: here is a panorama of the many diverse bits of anecdote material which provide a valuable background for understanding the church's pilgrimage in belief and practice in eastern Pennsylvania. We get glimpses also of positions taken on such sundries as baseball,

moustaches, evening church services, the use of unfermented wine for Communion, Billy Sunday, church colleges, and even such contemporary issues as draft resistance and women's liberation! How better can perspective be gained for discerning the Lord's will in our generation than by knowing something of the views of our forebears on the same or similar issues?

Bishop Weaver was a remarkable Christian with a rare ability to see his own failures and prejudices and to admit them humbly to his brethren. As a fruit of this spirit he gained highest respect and confidence of those congregations he served as well as that of the wider church fellowship. He enjoyed the respect also of the clergy of many
(Continued on Page 7)

Commonwealth of Pennsylvania



Governor's Office
HARRISBURG

PROCLAMATION

CHRISTOPHER DOCK BICENTENNIAL - OCTOBER 1971

The education of our young is of vital concern to society, for without the best educational opportunities, our country will fail to progress into the future and will fail to provide qualified leaders for the generations to come.

Christopher Dock, a prominent early American schoolmaster, taught school for some forty years in colonial Pennsylvania. He was one of the first dedicated teachers of children at a time when there were no public schools in Pennsylvania. He believed that all children should be educated, whether rich or poor, at a time when that belief was not popular.

Christopher Dock wrote out his educational ideas and the manner in which he conducted his school so that other teachers and posterity could make use of his book, the first book on teaching that was published in America.

Holding teaching as a life's work instead of a sporadic occupation, Dock was ingenious in his teaching methods, which were quite different than the normal teaching techniques of his day.

October, 1971 will mark the 200th Anniversary of the death of this famed early American educator, and it is fitting that he receive recognition for his outstanding contributions to teaching as we know it today.

Therefore, I, Milton J. Shapp, Governor of the Commonwealth of Pennsylvania, do hereby proclaim the month of October as CHRISTOPHER DOCK BICENTENNIAL MONTH in Pennsylvania, and urge that a proposed Christopher Dock Commemorative Postage Stamp be issued in recognition of a man who may easily qualify as the first true American educator.

GIVEN under my hand and the Great Seal of the State, at the City of Harrisburg, this twentieth day of May, in the year of our Lord one thousand nine hundred and seventy-one, and of the Commonwealth the one hundred and ninety-fifth.

Milton J. Shapp
MILTON J. SHAPP
Governor